
THE
PREFACE,
BEING A
SUMMARY ACCOUNT
Of the DIVERS
Dispensations of God
TO
MEN,
FROM
The Beginning of the World to
That of our present Age, by the Ministry
and Testimony of his Faithful Servant
George Fox, as an Introduction to the en-
suing Journal.

DIVERS have been the *Dispensations* of God since the Creation of the *World* unto the Sons of *Men*; But the Great *End* of all of them has been the *Re-nown* of his own *Excellent Name* in the *Creation* and *Re-staurat*ion of *Man*: Man, the *Emblem* of himself, as a God on Earth and the *Glory* of all his Works. The World began with *Innocency*: All was then good that the good God had made: And as he blessed the Works of his hands, so their *Natures* and *Har-mony* magnified him their *Creator*. Then the Morning Stars Sang to-
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gether for Joy, and all parts of his Works said *Amen* to his Law. Not a *Jarr* in the whole Frame, but Man in *Paradise*, the *Beasts* in the *Field*, the *Fowl* in the *Air*, the *Fish* in the *Sea*, the *Lights* in the *Heavens*, the *Fruits* of the *Earth*; yea the *Air*, the *Earth*, the *Water* and *Fire* Worshipped, praised and exalted his Power, Wisdom and Goodness. O *Holy Sabbath*, O *Holy Day* to the Lord!

But this Happy State lasted not long: For Man, the Crown and Glory of the Whole, being tempted to aspire *above* his place, unhappily yielded against *Command* and *Duty*, as well as *Interest* and *Felicity*; and so fell below it, lost the Divine Image, the Wisdom, Power and Purity he was made in. By which, being no longer fit for *Paradise*, he was expelled that Garden of God, his proper Dwelling and Residence, and was driven out, as a poor *Vagabond*, from the presence of the Lord, to wander in the *Earth*, the Habitation of *Beasts*.

Yet God, that made him had pity on him; for He seeing he was deceived, and that it was not of *Malice*, or an *Original Presumption* in him, but through the Subtilty of the *Serpent*, (that had first fallen from his own State, and by the Mediation of the *Woman*, man's own Nature and Companion, whom the *Serpent* had first deluded) in his infinite Goodness and Wisdom found out a way to *Repair* the *Breach*, *Recover* the *Loss*, and *Restore* fallen Man again by a *Nobler and more Excellent* Adam, promised to be born of a *Woman*; that as by means of a *Woman* the evil one had prevailed upon *Man*, by a *Woman* also He should come into the *World*, who would prevail against him and bruise his *Head*, and deliver Man from his Power: And which, in a signal manner, by the Dispensation of the Son of God in the *Flesh*, in the fullness of Time, was personally and fully accomplished by him, and in him, as Man's *Saviour* and *Redeemer*.

But his Power was not limited, in the *Manifestation* of it, to that time; for both *before* and *since* his blessed *Manifestation* in the *Flesh*, He has been the *Light* and *Life*, the *Rock* and *Strength* of all that ever feared God: Present with them in their *Temptations*, followed them in their *Travels* and *Afflictions*, and supported and carried them through and over the *Difficulties* that have attended them in their *Earthly Pilgrimage*. By this *Abel's* heart excelled *Cains*, and *Seth* obtained the preheminance, and *Enoch* walked with God. It was this that strove with the *Old World*, and which they rebelled against, and which sanctified and instructed *Noah* to *Salvation*.

But the outward *Dispensation* that followed the benighted State of *Man*, after his Fall, especially among the *Patriarchs*, was generally that of *Angels*; as the *Scriptures* of the *Old Testament* do in many places express, as to *Abraham*, *Jacob*, &c. The next was

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was that of the Law by *Moses*, which was also delivered by *Angels*, as the Apostle tells us. This *Dispensation* was much outward, and suited to a low and servile State; called therefore that of a *School-Master*, to point out and prepare that People to look and long for the *Messiah*, who would deliver them from the servitude of a *Ceremonious* and imperfect *Dispensation*, by knowing the Realities of those Mysterious Representations in themselves. In this time the Law was written on *Stone*, the Temple built with *Hands* attended with an outward *Priest-hood* and *External Rites*, and *Ceremonies*, that were *Shadows of the Good Things that were to come*, and were only to serve till the *Seed* came, or the more excellent and general manifestation of *Christ*, to whom was the Promise, and to all Men only in him, in whom it was *Yea* and *Amen*; even *Life from Death*, *Immortality* and *Eternal Life*.

This the *Prophets* foresaw, and comforted the believing *Jews* in the certainty of it; which was the *Top* of the *Mosaical Dispensation*, and which ended in *John's* Ministry, the Forerunner of the *Messiah*, as *John's* was finished in him, the *Fullness* of all. And God, that at sundry Times and in divers manners had spoken to the Fathers by his Servants the *Prophets*, Spoke then by his *Son Christ Jesus*, *Who is Heir of all things*; being the *Gospel-Day*, which is the *Dispensation of Sonship*: Bringing in thereby a nearer Testament and a better hope; even the *beginning* of the *Glory* of the latter days, and of the *Restitution* of all things; yea, the *Restoration of the Kingdom unto Israel*.

Now the *Spirit*, that was more sparingly communicated in former *Dispensations*, began to be *Poured forth upon all Flesh*, according to the Prophet *Joel*, and the *Light* that shined in *Darkness*, or but *dimly before*, the most gracious God caused to *Shine out of Darkness*, and the *Day-star* began to arise in the *Hearts of Believers*, giving unto them the knowledge of God in the *Face* (or *Appearance*) of his *Son Christ Jesus*.

Now the *Poor in Spirit*, the *Meek*, the true *Mourners*, the *Hungry* and *Thirsty after Righteousness*, the *Peace-makers*, the *Pure in Heart*, the *Merciful* and the *Persecuted*, came more especially in Remembrance before the Lord, and were sought out and blessed by *Israel's true Shepherd*. Old *Jerusalem* with her Children grew out of Date, and the New *Jerusalem* into Request, the *Mother of the Sons of the Gospel-Day*. Wherefore no more at Old *Jerusalem*, nor at the Mountain of *Samaria*, will God be worshipped above other places; for, behold, he is declared and preached a *Spirit*, and he will be known as such, and worshipped in the *Spirit* and in the *Truth*. He will come nearer then of old time, and he will write his *Law* in the *Heart*, and put his Fear and Spirit in the *inward parts*, according to his promise. Then *Signs*, *Types* and *Shadows* flew away, the Day having discovered their *Insufficiency*.

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iciency in not reaching to the inside of the *Cup*, to the *cleansing* of the Conscience; and all Elementary services were expired in and by him that is the substance of all.

And to this Great and Blessed End of the Dispensation of the Son of God, did the Apostles Testifie, whom he had chosen and anointed by his Spirit, to turn the *Jews* from their Prejudice and Superstition, and the *Gentiles* from their Vanity and Idolatry, to Christ's *Light* and *Spirit* that shined in them; that they might be *quickned* from the Sins and Trespasses in which they were Dead, to serve the Living God in the *Newness* of the Spirit of Life, and walk as Children of the *Light*, and of the *Day*, even the *Day* of *Holiness*: For such *put on Christ*, the Light of the World, and *make no more Provision for the Flesh, to fulfil the Lusts thereof*. So that the *Light, Spirit* and *Grace* that comes by Christ, and appears in Man, was what the Apostles ministered from, and turned Peoples Minds unto, and in which they gathered and built up the Churches of Christ in their Day. For which cause they advised them not to *quench* the *Spirit*, but *wait* for the *Spirit*, and *Speak* by the *Spirit*, and *Pray* by the *Spirit*, and *Walk* in the *Spirit* too, as that which approved them the truly begotten Children of God; *born, not of Flesh and Blood, or of the will of Man, but of the will of God*; by doing his will, and denying their own; by drinking of *Christ's Cup*, and being Baptized with *his Baptism* of *Self-denial*: The Way and Path that all the Heirs of Life have trod to Blessedness. But alas! even in the Apostles Days, (those bright Stars of the *first* Magnitude of the Gospel Light) some Clouds (foretelling an *Eclipse* of this Primitive Glory) began to appear, and several of them gave early Caution of it to the Christians of their Time; that even then there was, and yet would be more and more, a *falling away* from the Power of Godliness and the Purity of that Spiritual Dispensation, by such as sought to make a fair *shew in the Flesh*, but with whom the offence of the Cross ceased: Yet with this comfortable Conclusion, that they saw beyond it a more glorious Time than ever, to the true Church. Their sight was true, and what they foretold to the Churches, gathered by them in the Name and Power of Jesus, came so to pass: For Christians degenerated apace into outwards, as *Days* and *Meats*, and divers other *Cerimonies*. And which was worse, they fell into *Strife* and *Contention* about them, *separating* one from another, then *Envying*; and, as they had Power, *Persecuting* one another, to the shame and scandal of their common Christianity, and grievous stumbling and offence of the *Heathen*, among whom the Lord had so long and so marvellously preserved them. And having got at last the Worldly Power into their Hands, by Kings and Emperors embracing the *Christian Profession*, they changed what they could, the Kingdom of Christ, which is not of this World, into a *Worldly Kingdom*; or at least stiled the *Worldly Kingdom* that was in their Hands the *Kingdom of Christ*, and

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and so they became *Worldly*, and not true Christians. Then *Humane Inventions* and *Novelties*, both in *Doctrine* and *Worship*, crowded fast into the Church; a Door being opened thereunto by the Grossness and Carnality that appeared then among the generality of Christians; who had long since left the Guidance of God's meek and heavenly Spirit, and given themselves up to *Superstition*, *Will-worship*, and *Voluntary Humility*. And as *Superstition* is *Blind*, so it is *Head* and *Furious*; for all must stoop to its blind and boundless *Zeal* or *Perish* by it: In the Name of the Spirit, persecuting the very appearance of the Spirit of God in others, and opposing that in them which they resisted in themselves, *viz.* the *Light*, *Grace* and *Spirit* of the *Lord Jesus Christ*; but always under the Notion of *Innovation*, *Heretic*, *Schism*, or some such plausible Name. Though Christianity allows of no Name or Pretence whatever for persecuting of any Man for matters of meer Religion; Religion being in its very Nature, *Meek*, *Gentle* and *Forbearing*; and consists of *Faith*, *Hope* and *Charity*, which no Persecutor can have, whilst he remains a Persecutor; in that a Man cannot believe well, or hope well, or have a charitable or tender regard to another, whilst he would *violate* his mind or *persecute* his *Body* for matters of *Faith* or *Worship* towards his God.

Thus the *False Church* sprang up, and mounted the *Chair*. But though she lost her *Nature*, she would keep her good Name of the *Lambs-bride*, the *True Church* and *Mother* of the *Faithful*; constraining all to receive her *Mark*, either in their Forehead or Righthand, publicly or privately: But Indeed and in Truth she was *Mystery Babylon*, the *Mother of Harlots*: Mother of those that with all their show and outside of Religion, were adulterated and gone from the *Spirit*, *Nature* and *Life* of Christ, and grown *Vain*, *Worldly*, *Ambitious*, *Covetous*, *Cruel*, &c. which are the Fruits of the *Flesh* and not of the *Spirit*.

Now it was that the *True Church* fled into the *Wilderness*, that is, from *Superstition* and *Violence*, to a *Retired*, *Solitary* and *lonely State*; hidden and as it were out of Sight of Men, though not out of the World: Which shows that her wonted *Visibility* was not *Essential* to the Being of a *True Church* in the Judgment of the *Holy Ghost*; she being as *True* a Church in the *Wilderness*, though not as *Visible* and *Lustrous*, as when she was in her former Splendor of Profession. In this State many *Attempts* She made to return, but the Waters were yet too High, and her way blocked up, and many of her excellent Children in several *Nations* and *Centuries* fell by the Cruelty of *Superstition*, because they would not fall from their *Faithfulness* to the Truth.

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The last Age did set some steps towards it, both as to *Doctrine, Worship and Practice*. But *Practice* quickly failed, for *Wickedness* flowed in a little time, as well among the Professors of the *Reformation* as those they reformed from; so that by the *Fruits of Conversation* they were not to be distinguished. And the Children of the *Reformers*, if not the *Reformers* themselves, betook themselves very early to *Earthly Policy and Power* to uphold and carry on their *Reformation* that had been begun with *Spiritual Weapons*; which I have often thought, has been one of the greatest reasons the *Reformation* made no better *Progress*, as to the *Life and Soul of Religion*: For whilst the *Reformers* were *Lowly and Spiritually Minded*, and trusted in *God*, and lookt to *Him*, and lived in his *Fear*, and consulted not with *Flesh and Blood*, nor sought Deliverance in their own way, there were daily added to the Church such as, one might reasonably say, should be saved. For they were not so careful to be safe from *Persecution* as to be Faithful under it.

Being more concerned to spread the *Truth* by their *Faith* and *Patience in Tribulation*, than to get the worldly *Power* out of their Hands that inflicted their Sufferings upon them; and it will be well if the Lord suffer them not to fall by the *very same way* they took to stand. In *Doctrine* they were in some things short, in other things, to avoid one extream they run into another: And for *Worship*, there was for the generality, more of *Man* than *God*. They owned the *Spirit, Inspiration and Revelation* indeed, and grounded their *Seperation and Reformation* upon the *Sense and Understanding* they received from it, in the *Reading of the Scriptures of Truth*; and this was their Plea, *the Scripture was the Text, the Spirit the Interpreter, and that to every one for himself*. But yet there was too much of humane *Invention, Tradition and Art* that remained both in *Praying and Preaching*, and of worldly *Authority and worldly Greatness* in their *Ministers*, especially in this Kingdom, *Sweden, Denmark* and some Parts of *Germany*. God was therefore pleased among us, to shift from *Vessel to Vessel*: And the next remove humbled the *Ministry*, so that they were more *Strict in Preaching, Devout in Praying, and Zealous* for keeping the *Lords-day*, and *Catechising of Children and Servants*, and *Repeating at Home* in their *Families* what they had heard in publick.

But even as these grew into *Power*, they were not only for *Whipping* some out, but others into the *Temple*: And they appeared *Rigid* in their *Spirits*, rather than *Severe* in their *Lives*, and more for a *Party* than for *Piety*: Which brought forth another *People*, that were yet *more retired and select*. They would not communicate *at large*, or in common with others; but formed *Churches* among themselves of such as could give some account of their *Conversion*, at least, of very promising experiences of the *Work of God's Grace* upon their Hearts, and under mutual

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Agreements and Covenants of fellowship they kept together. These People were somewhat of a *Softer Temper*, and seemed to recommend Religion by the *Charms* of its *Love, Mercy* and *Goodness* rather than by the *Terrours* of its *Judgments* and *Punishment*; by which the former Party would have terrified People into Religion.

They also allowed greater liberty to *Prophecy* than those before them; for they admitted any Member to *Speak* or *Pray*, as well as their *Pastor* (whom they always *Chose*, and not the *Civil Magistrate*). If such found any thing pressing upon them to either *Duty*, even without the *Distinction* of *Clergy* or *Laiety*; Persons of any *Trade*, be it never so *Low* and *Mechanical*. But alas! even these People suffered great loss: For tasting of *Worldly Empire*, and the favour of *Princes*, and the gain that ensued, they degenerated but too much. For though they had cryed down *National Churches* and *Ministry* and *Maintenance* too, some of them, when it was their own turn to be *Tried*, fell under the *Weight* of *Worldly Honour* and *Advantage*, got into profitable *Parsonages* too much, and *outlived* and *contradicted* their own *Principles*: And, which was yet worse, turned some of them *absolute Persecutors* of other Men for God's Sake, that but so lately came themselves out of the *Furnace*, which drove many a step farther, and that was into the *Water*. Another *Baptism*, as believing they were not *Scripturally Baptised*; and hoping to find that *Presence* and *Power* of God in submitting to that *Ordinance*, which they desired and wanted.

These People made also *Profession* of *Neglecting*, if not *Renouncing* and *Censuring*, not only the *Necessity* but use of all *Human Learning* as to the *Ministry*; and all other *Qualifications* to it besides the *Helps* and *Gifts* of the *Spirit of God*, and those natural and common to *Men*; and for a time they seemed like *John* of Old, a *Burning* and a *Shining Light*, to other *Societies*.

They were very *Diligent*, *Plain* and *Serious*, strong in *Scripture*, and bold in *Profession*, bearing much *Reproach* and *Contradiction*: But that which others fell by, proved their *Hurt*. For worldly *Power* spoiled them too; who had enough of it to try them what they would do if they had more; and they rested also too much upon their *Watry Dispensation*, instead of passing on more fully to the *Fire* and *Holy Ghost*, which was his *Baptism*, who came with a *Fan in his Hand*, that he might *thoroughly* (and not in part only) *purge his Floor*, and take away the *Dross* and the *Tin* of his People and make a *Man finer than Gold*. Withall, they grew *High*, *Rough* and *Self-righteous*, opposing further attainment; too much forgetting the *Day* of their *Infancy* and *Littleness*, which gave them something of a real *Beauty*; in so much that many left them and all visible *Churches* and *Societies*, and *Wandred* up and down, as
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Sheep without a *Shepherd*, and as *Doves* without their *mates*; seeking their *Beloved* but could not find *Him*, as their *Souls* desired to know *Him*; whom their *Souls* loved above their chiefest *Joy*.

These *People* were called *Seekers* by some, and the *Family of Love* by others; because, as they came to the knowledge of one another, they sometimes met together, not *formally* to *Pray* or *Preach*, at appointed times or *Places*, in their own *Wills*, as in times past they were accustomed to do; but waited together in *Silence*, and as any thing rose in any one of their *Minds* that they thought *Savoured* of a *Divine Spring*, so they sometimes *Spoke*. But so it was that some of them not keeping in *Humility* and in the *Fear of God*, after the *Abundance of Revelation*, were *exalted* above *Measure*, and for want of staying their *Minds* in an humble *Dependance* upon him that opened their *Understandings* to see great things in his *Law*; they run out in their own *Imaginations*, and *mixing* them with those *Divine Openings*, brought forth a *Monstrous Birth*; to the *Scandal* of those that feared *God*, and waited daily in the *Temple*, not made with *Hands*, for the *Consolation* of *Israel*; the *Jew inward*, and *Circumcision in Spirit*.

This *People* obtained the *Name* of *Ranters* from their extravagant *Discourses* and *Practices*. For they interpreted *Christ's* fulfilling of the *Law* for us, to be a discharging of us from any *Obligation* and *Duty* the *Law* required, instead of the *Condemnation* of the *Law* for sins past, upon *Faith* and *Repentance*, and that now it was no *Sin* to do that which before it was a *Sin* to commit; the slavish *Fear* of the *Law* being taken off by *Christ*, and all things good that *Man* did, if he did but do them with the *Mind* and *Perfwasion* that it was *so*. Inasmuch that divers fell into *Gross* and *Enormous Practices*; pretending in excuse thereof that they could, without *Evil*, commit the same *Act* which was *Sin* in another to do; thereby distinguishing between the *Action* and the *Evil* of it, by the *Direction* of the *Mind* and *Intention* in the doing of it. Which was to make *Sin* *Super-abound* by the *aboundings* of *Grace*, and to turn from the *Grace* of *God* into *Wantonness*, a securer way of *Sinning* than before: As if *Christ* came not to *take away* *Sin*, but that we might *Sin more freely* at his *Cost*, and with less *Danger* to our selves. I say, this ensnared *Divers*, and brought them to an utter and lamentable *Loss* as to their *Eternal State*; and they grew very troublesome to the better sort of *People*, and furnished the looser with an occasion to *Prophane*.

It was about that very same time, as you may see in the ensuing *Annales*, that the *Eternal, Wise*, and *Good God* was pleased, in his *Infinite Love*, to *Honour* and *Visit* this benighted

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ted and bewildred *Nation* with his *Glorious Day-spring from on High*; yea with a most sure and certain sound of the *Word of Light and Life*, through the Testimony of a *Chosen Vessel*, to an effectual and blessed purpose, can many thousands say, *Glory be to the Name of the Lord for ever.*

For as it reached the *Conscience* and broak the *Heart*, and brought many to a *Sense* and *Search*, so what People had been vainly seeking without, with much *Pains* and *Cost*, they by this Ministry found *within*; where it was they wanted what they sought for, *viz. The right way to Peace with God.* For they were directed to the *Light of Jesus Christ within them, as the Seed and Leven of the Kingdom of God*; near *All*, because in *All*, and God's Talent to *All.* A *Faithful* and *True Witness* and *Just Monitor* in every *Bosom.* The *Gift and Grace of God to Life and Salvation* that appears to *all*, though few regard it. This, the *Traditional Christian*, conceited of himself, and strong in his own *Will* and *Righteousness*, and overcome with blind *Zeal* and *Passion*, either dispised as a *low* and *common* thing, or opposed as a *Novelty*, under many hard *Names* and opprobrious *Terms*; denying, in his ignorant and angry *Mind*, any fresh *Manifestation of God's Power and Spirit* in *Man* in these days, though never more needed to make true *Christians*: Not unlike those *Jews* of *Old* that rejected the *Son of God* at the very same time that they blindly professed to wait for the *Messiah* to come; because, alas, he appeared not among them according to their *Carnal Mind* and *Expectation.*

This brought forth many abusive *Books*, which filled the greater sort with *Envy*, and lesser with *Rage*, and made the way and progress of this Blessed Testimony *Straight* and *Narrow* indeed to those that received it. However, God owned his own *Work*, and this Testimony did *effectually* Reach, Gather, Comfort and Establish the *Weary* and *Heavy Laden*, the *Hungry* and *Thirsty*, the *Poor* and *Needy*, the *Mournful* and *Sick* of many *Maladys*, that had spent all upon *Physicians* of no *Value*, and waited for *Relief* from *Heaven*; Help only from above: Seeing upon a serious *Trial* of all things, nothing else would do but *Christ* himself, the *Light of his Countenance*, a *Touch of his Garment* and *Help from his Hand*, who cured the poor *Womans Issue*, raised the *Centurions Servant*, the *Widows Son*, the *Rulers Daughter*, and *Peter's Mother*, and like Her, they no sooner felt his *Power* and *Efficacy* upon their *Souls*; but they gave up to obey him in a Testimony to his *Power*, and with resigned *Wills* and faithful *Hearts*, through all *Mockings*, *Contradictions*, *Beatings*, *Prisons*, and many other *Jeopardies* that attended them for his Blessed Name Sake.

And truly, they were very many and very Great; so that in all *Humane Probability* they must have been swallowed up *Quick* of the Proud and Boisterous *Waves* that swelled and beat against them;

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them; but that the God of all their tender *Mercies* was with them in his *Glorious Authority*, so that the *Hills* often *Fled* and the *Mountains* melted before the *Power* that filled them; working mightily for them as well as in them, one ever following the other. By which they saw plainly, to their exceeding great *Confirmation* and *Comfort*, that all things were possible with him with whom they had to do. And that the more that which God required seemed to cross *Man's Wisdom*, and expose them to *Man's Wrath*, the more God appeared to help and carry them through all to his *Glory*: Infomuch that if ever any *People* could say in Truth, *Thou art our Sun and our Shield, our Rock and Sanctuary, and by thee we have leaped over a Wall, and by thee we have run through a Troop, and by thee we have put the Armies of the Aliens to Flight*, these *People* had Right to say it. And as God had delivered their *Souls* of the warifom *Burthens* of *Sin* and *Vanity*, and enriched their poverty of *Spirit*, and satisfied their great *Hungar* and *Thirst* after *Eternal Righteousness*, and filled them with the *Good Things* of his own *House*, and made them *Stewards* of his *Manifold Gifts*; so they went forth to all *Quarters* of these *Nations*, to *Declare* to the *Inhabitants* thereof, what God had done for them; what they had found, and where and how they had found it; viz. *The way to Peace with God*: Inviting them to come and see and taste, for themselves, the *Truth* of what they *Declared* unto them.

And as their *Testimony* was to the *Principle* of God in *Man*, the *precious Pearl* and *Leven* of the *Kingdom*, as the only blessed means appointed of God to *Quicken*, *Convince* and *Sanctifie* *Man*; so they opened to them what it was in it self, and what it was given to them for: *How* they might know it from their own *Spirit*, and that of the *Subtil* appearance of the *Evil one*; and what it would do for all those whose minds are turned off from the *Vanity* of the *World* and its *Lifeless* ways and *Teachers*, and ad-hear to this blessed *Light* in themselves, which discovers and condemns *Sin* in all its appearances, and shows how to overcome it, if minded and obeyed in its holy *Manifestations* and *Convictions*: Giving *Power* to such to *Avoid* and *Resist* those things that do not please God, and to grow *Strong* in *Love*, *Faith*, and *Good Works*: That so *Man*, whom *Sin* hath made as a *Wilderness*, over-run with *Briers* and *Thorns*, might become as the *Garden* of God, cultivated by his divine *Power*, and replenisht with the most *Virtuous* and *Beautiful Plants* of God's own *Right Hand* Planting, to his *Eternal Praise*.

But these *Experimental Preachers* of *Glad Tydings* of God's *Truth* and *Kingdom* could not run when they *List*, or *Pray* or *Preach* when they *Pleased*, But as the *Christ* their *Redeemer* prepared and moved them by his own *Blessed Spirit*, for which they waited in their *Services* and *Meetings*, and Spoke as that gave them

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them utterance, and which was as those having *Authority*, and not like the *Dreaming*, *Dry* and formal *Pharisees*. And so it plainly appeared to the serious *Minded*, whose *Spiritual Eye* the *Lord Jesus* had in any measure opened; so that to one was given the Word of *Exhortation*, to another the Word of *Reproof*, to another the Word of *Consolation*, and all by the same *Spirit* and in the good *Order* thereof, to the *Convincing* and *Edifying* of many.

And truly, they waxed *Strong* and *Bold* through *Faithfulness*; and by the *Power* and *Spirit* of the *Lord Jesus* became very *Fruitful*; thousands, in a short time, being turned to the *Truth* through their *Testimony* in *Ministry* and *Sufferings*, inasmuch as in most *Counties*, and many of the considerable *Towns* of *England*, Meetings were settled, and daily there were added such as should be saved. For they were *Diligent* to *Plant* and to *Water*, and the *Lord* blessed their *Labours* with an *Exceeding great Increase*; notwithstanding all the opposition made to their blessed *Progress*, by false *Rumors*, *Calumnies* and bitter *Persecutions*; not only from the *Powers* of the *Earth*, but from every one that lifted to *injure* and *abuse* them: So that they seemed indeed to be as *poor Sheep* appointed to the *Slaughter*, and as a *People* killed all the *Day* long.

It were fitter for a *Volume* than a *Preface*, but so much as to repeat the *Contents* of their cruel *Sufferings* from *Professors* as well as from *Prophane*, and from *Magistrates* as well as the *Rabble*, that it may well be said of this *abused* and *despised People*, they went forth *Weeping* and sowed in *Tears*; bearing *Testimony* to the *Precious Seed*, the *Seed* of the *Kingdom*, which stands not in *Words*; the *Finest* the *Highest* that *Man's Wit* can use, but in *Power*; the *Power* of *Christ Jesus*, to whom *God the Father* hath given all *Power* in *Heaven* and in *Earth*, that he might rule *Angels* above, and *Men* below; who impowered them, as their *Work* witnesseth, by the many that were turned through their *Ministry* from *Darkness* to the *Light*, and out of the *Broad* into the *Narrow Way*, bringing *People* to a *Weighty*, *Serious* and *God-like* Conversation; the *Practice* of that *Doctrine* which they *Taught*.

And as without this *Secret Divine Power* there is no *Quickning* and *Regenerating* of dead *Souls*, so the want of this *Generating* and *begetting Power* and *Life*, is the Cause of the little *Fruit* that the many *Ministries* that have been, and are in the *World* bring forth. O that both *Ministers* and *People* were sensible of this! My *Soul* is often troubled for them, and *Sorrow* and *Mourning* compass me about for their Sakes. O! that they were *Wise*, O! that they would consider, and lay to Heart the things that truly and substantially make for their lasting *Peace*.

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Two things are to be briefly toucht upon, the *Doctrine* they Taught, and the *Example* they lead among all *People*. I have already toucht upon their *Fundamental Principle*, which is as the *Corner stone* of their *Fabrick*: And to speak eminently and properly, their *Characteristick*, or main distinguishing *Point* or *Principle*, viz. the *Light of Christ within*, as God's Gift for *Man's Salvation*. This I say, is as the *Root* of the goodly Tree of *Doctrines* that grew and branched out from it, which I shall now mention in their *Natural* and *Experimental* Order.

First, Repentance from dead Works to serve the Living God. Which comprehends three Operations. *First*, a sight of Sin. *Secondly*, A Sense and Godly Sorrow for it. *Thirdly*, An Amendment for the Time to come. This was the Repentance they preached and pressed, and a Natural result from the Principle they turned all People unto. For of *Light* came *Sight*; and of *Sight* came *Sense* and *Sorrow*; and of *Sense* and *Sorrow*, came Amendment of *Life*: Which *Doctrine* of Repentance leads to *Justification*; that is, *Forgiveness* of the Sins that are past through Christ the alone Propitiation and the Sanctification or Purgation of the Soul from the defiling Nature and Habits of sin present; which is justification in the compleat Sense of that Word; comprehending both justification from the Guilt of the Sins that are past, as if they had never been committed, through the Love and Mercy of God in Christ Jesus; and the Creatures being made inwardly just through the Cleansing and Sanctifying Power and Spirit of Christ revealed in the Soul; which is commonly called Sanctification..

From hence sprang a *Second* Doctrine they were led to declare, as the Mark of the Price of the High Calling of all true Christians, viz. Perfection from sin, according to the Scriptures of Truth, which testifie it to be the end of Christ's coming and the Nature of his Kingdom, and for which his Spirit was given. But they never held a Perfection in Wisdom and Glory in this Life, or from Natural Infirmities or Death, as some have with a weak or ill mind, imagined and insinuated against them.

This they called a Redeemed State, Regeneration, or the New-Birth: Teaching every where, according to their Foundation, that without this Work were known, there was no inheriting the Kingdom of God.

Third, To an acknowledgment of Eternal Rewards and Punishment, as they have good Reason; for else of all People, certainly they must be the most Miserable: Who for about Forty Years, have been exceeding great Sufferers for their Profession, and in some Cases, treated worse then the worst of Men; yea, as the Refuge and Off-scowering of all things.

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This was the *Purport* of their *Doctrine* and *Ministry*; which, for the most part, is what other *Professors* of Christianity pretend to hold in *Words* and *Forms*, but not in the *Power* of *Godliness*; that has been long lost by Mens departing from that *Principle* and *Seed of Life*, that is in Man and which Man has not regarded, but lost the *Sense* of; and in and by which he can only be quickned in his *Mind* to serve the *living God* in *Newness* of *Life*. For as the *Life* of *Religion* was lost, and the generality lived and *Worshipped God* after their own *Wills*, and not after the *Will of God*, nor the mind of *Christ*, which stood in the *Works* and *Fruits* of the *Holy Spirit*; so that which they prest, was not *Notion* but *Experience*, no *Formality* but *Godliness*; as being sensible in themselves, through the *Work* of *God's Righteous Judgments*, that *without Holiness no Man should ever see the Lord* with *Comfort*.

Besides these *Doctrines*, and out of them, as the larger *Branches*, there sprang forth several particular *Doctrines*, that did exemplifie and further explain the *Truth* and *Efficacy* of the General *Doctrine* before observed, in their *Lives* and *Examples*. As,

I. *Communion* and *loving one another*. This is a noted *Mark* in the *Mouth* of all sorts of *People* concerning them. *They will meet, They will help and stick one to another*. Whence it is common to hear some say, *Look how the Quakers love and take care of one another*. Others less Moderate will say, *The Quakers love none but themselves*, and if *loving one another* and having an *Intimate Communion* in *Religion*, and constant care to meet to *Worship God* and help one another, be any *Mark* of *Primitive Christianity*, they had it, *Blessed be the Lord*, in an ample manner.

II. *To love Enemies*: This they both *Taught* and *Practised*: For they did not only refuse to be revenged for *Injuries* done them, and condemned it as of an *Unchristian Spirit*, but they did freely *Forgive*, yea, *Help* and *Relieve* those that had been *Cruel* to them, when it was in their *Power* to have been even with them; of which many and singular *Instances* might be given: Endeavouring, through *Patience*, to overcome all *Injustice* and *Oppression*, and Preaching this *Doctrine* as *Christian* for others to follow.

III. *The Sufficiency of Truth speaking*, according to *Christ's* own form of *Words*, of *Yea, Yea, and Nay, Nay*, among *Christians* without *Swearing*, both from *Christ's* exprels *Prohibition to Swear at all*. *Mat. 5*. And for that they being under the *Tye and Bond of Truth* in themselves, there was both no *Necessity* for an *Oath*, and it would be a *Reproach* to their *Christian Veracity* to *Assure* their *Truth* by such an *Extraordinary way* of *Speaking*: But offering at the same time, to be punisht to the full; for false *Speaking*, as others for *Perjury*, if ever guilty of it; and hereby they exclude, with all *True*, all *False* and *Prophane Swearing*; for which the *Land* did and doth *Mourn*, and the great *God* was and is not a little offended with it.

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IV. *Not Fighting but Suffering*, is another Testimony peculiar to this People: They affirm that Christianity teacheth People To beat their Swords into Plough Shears, and their Spears into Pruning Hooks, and to learn War no more, that so the Wolf may lie down with the Lamb, and the Lyon with the Calf, and nothing that destroys be entertained in the Hearts of People; exhorting them to employ their Zeal against Sin, and turn their Anger against Satan, and no longer War one against another; because, all Wars and Fightings come of Mens own Hearts Lusts, according to the Apostle James, and not of the Meek Spirit of Christ Jesus who is Captain of another Warfare, and which is carried on with other Weapons. Thus, as Truth speaking succeeded Swearing, so Faith and Truth succeeded Fighting, in the Doctrine and Practise of this People. Nor ought they for this to be Obnoxious to Civil Government, since if they cannot Fight for it, neither can they Fight against it; which is no mean security to the State: Nor is it reasonable that People should be blamed for not doing more for others than they can do for themselves. And Christianity set aside, if the Costs and Fruits of War were well considered, Peace, with its Inconveniencies, is generally Preferable. But though they were not for Fighting, they were for submitting to Government; and that, not only for Fear, but for Conscience Sake, where Government doth not interfere with Conscience: Believing it to be an Ordinance of God, and where it is justly administered, a great Benefit to Mankind: Tho' it has been their Lot, through blind Zeal in some, and Interest in others, to have felt the Strokes of it with greater Weight and Rigour than any other Perswasion in this Age; whilst they, of all others (Religion set aside) have given the Civil Magistrate the least occasion of Trouble in the Discharge of his Office.

V. Another part of the Character of this People is, *They refuse to pay Tythes, or Maintenance to a National Ministry*, and that for two Reasons; The one is, that they believe all compelled Maintenance, even to Gospel Ministers, to be Unlawful, because expressly contrary to Christ's Command, who said, *Freely you have received, freely give*: At least, that the Maintenance of Gospel Ministers should be free and not forced. The other Reason of their Refusal is, Because those Ministers are not Gospel ones, in that the Holy Ghost is not their Foundation, but Humane Arts and Parts: So that it is not matter of Humor or Sullenness, but pure Conscience towards God, that they cannot help to support National Ministers where they dwell, which are but too much and too visibly become ways of Worldly Advantage and Preferment.

VI. *Not to respect Persons*, was another of their Doctrines and Practises, for which they were often Buffeted and Abused. They Affirmed it to be sinful to give Flattering Titles, or to use Vain Gestures and Complements of Respect; tho' to Virtue and Authority they ever made a Difference, but after their Plain and Homely Manner, yet sincere and substantial way; well remembering the Example

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Example of *Mordecai* and *Elihu*, but more especially the *Command* of their Lord and Master *Jesus Christ*, who forbade his Followers to call Men *Rabby*, which implies *Lord* and *Master*, also the fashionable *Greetings* and *Salutations* of those Times; that to *Self-love* and *Honour*, to which the proud Mind of Man is incident, in his fallen Estate, might not be Indulged but Rebuked.

They also used the Plain *Language* of *Thou* and *Thee* to a single Person, whatever was his *Degree* among Men. And indeed the *Wisdom* of God was much seen, in bringing forth this People in so Plain an *Appearance*; for it was a *Close* and *Distinguishing* Test upon the Spirit of those they came among; shewing their *Insides* and what predominated, notwithstanding their High and Great Profession of *Religion*. This, among the rest, founded so harsh to many of them, and they took it so ill, that they would say, *Thou me, Thou my Dog: If thou thouest me, I'll thou thy Teeth down thy Throat*, forgetting the *Language* they use to God in their own *Prayers*, and the common *Stile* of the *Scriptures*, and that it is an absolute and essential *Propriety* of *Speech*: And what good had their *Religion* done them, who were so sensibly toucht with *Indignation* for the use of this Plain, *Honest*, and *True Speech*?

VI. They recommended *Silence* by their Example, having very few words upon all Occasions: They were at a *Word* in *Dealing*; nor could their *Customers* many Words tempt them from it; having more regard for *Truth* than *Custom*, to Example then *Gain*, they fought *Solitude*; but when in *Company*, they would neither use nor willingly hear *Unnecessary* as well as *Unlawful Discourses*; whereby they preserved their *Minds* pure and undisturbed from unprofitable *Thoughts* and *Diversions*: Nor could they humour the Custom of *Good Night*, *Good Morrow*, *God Speed*; for they knew the *Night* was *Good*, and the *Day* was *Good*, without wishing of either; and that in the other Expression, the *Holy Name* of God was too lightly and unthinkingly used, and therefore taken in *Vain*. Besides, they were Words and Wishes of *Course*, and are usually as little meant, as are *Love* and *Service* in the Custom of *Cap* and *Knee*; and superfluity in those as well as in other things was *Burthen* to them; and therefore They did not only decline to use them, but found themselves often prest to reprove the Practice.

For the same reason they forbore *Drinking* to People, or *Pledging* of them, as the manner of the World is: A Practice that is not only *Unnecessary*, but they thought *Evil* in the *Tendencies* of it; being a *Provocation* to *Drinking* more than did *People Good*, as well as that it was in it self *Vain* and *Heathenish*.

VII. Their way of *Marriage* is peculiar to them; and is a *distinguishing* Practice from all other Societies professing *Christianity*. They say that *Marriage* is an *Ordinance* of God, and that God only can rightly join Man and Woman in *Marriage*. Therefore they use
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neither *Priest* nor *Magistrate*, but the *Man* and *Woman* concern'd take each other as *Husband* and *Wife* in the presence of divers Credible Witnesses, *promising unto each other with God's Assistance, to be Loving and Faithful in that Relation till Death shall separate them.* But, antecedent to all this, They first present themselves to the *Monthly Meeting* for the Affairs of the *Church*, where they reside; There declaring their *Intentions* to take one another as *Man* and *Wife*, if the said Meeting have nothing material to object against it. They are constantly askt the necessary *Questions*, as in Case of *Parents*, or *Guardians* if they have acquainted them with their *Intention*, and have their *Consent*, &c. The Method of the *Meeting* is to take a Minute thereof, and to appoint *Proper Persons* to enquire of their *Conversation* and *Clearness* from all others, and whether they have discharged their *Duty* to their *Parents* or *Guardians*; and make report thereof the next *Monthly Meeting*; where the same Parties are desired to give their Attendance. In case it appears they proceeded Orderly, the Meeting passes their *Proposal*, and so *Records* it in their Meeting Book; and in Case the Woman be a *Widow* and hath Children, due care is there taken, that Provision also be made by her for the *Orphans* before the said *Marriage*; advising the Parties concerned to appoint a convenient Time and place, and to give fitting Notice to their *Relations*, and such *Friends* and *Neighbours*, as they desire should be the Witnesses of their *Marriage*: Where they take one another by the Hand, and by Name promising Reciprocally after the Manner before expressed. Of all which *Proceedings*, a *Narrative*, in a way of *Certificate*, is made, to which the said Parties first set their Hands, thereby making it their *Act* and *Deed*; and then divers of the *Relations*, *Spectators* and *Auditors* set their Names as *Witnesses* of what they Said and Signed. Which *Certificate*, is afterward *Registered* in the *Record* belonging to the *Meeting*, where the *Marriage* is Solemnized. Which Regular Method has been, as it deserves, adjudged in *Courts of Law* a good *Marriage*, where it has been Disputed and Contested, for want of the accustomed Formality of *Priest* and *Ring*, &c. which *Ceremonies* they have Refused, not out of *Humour*, but *Conscience* reasonably grounded; in as much as no Scripture Example tells us, that the *Priest* had any other part of *Old Time*, than that of a *Witness* among the rest, before whom the *Jews* used to take one another: And therefore this People look upon it as an *Imposition*, to advance the *Power* and *Profits* of the *Clergy*. And for the use of the *Ring*, it is enough to say that it was an *Heathen* and vain *Custom*. and never in Practice among the People of God, *Jews* or *Primitive Christians*. The words of the Usual form, as *With my Body I thee Worship*, &c. are hardly defensible: In short, they are more Careful, Exact and Regular than any Form now used, and it is Free of the inconveniencies other Methods are attended with. Their *Care* and *Checks* being so many, and such, as no *Clandestine Marriages* can be perform'd among them.

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VIII. It may not be unfit to say something here of their *Births* and *Burials*, which make up so much of the *Pomp* and *Solemnity* of too many called *Christians*. For *Births*, the *Parents Name* their own *Children*, which is usually some days after they are *Born*, in the presence of the *Midwife* (if she can be there) and those that were at the *Birth*, &c. who afterward sign a *Certificate*, for that purpose prepared, of the *Birth* and *Name* of the *Child*, or *Children*, which is Recorded in a proper *Book*, in the *Monthly Meeting*, to which the *Parents* belong; avoiding the accustomed Cerimonies and Feastivals.

IX. Their *Burials* are performed with the same *Simplicity*. If the *Corps* of the *Deceased* be near any publick *Meeting Place*, it is usually carried thither, for the more convenient *Reception* of those that Accompany it to the *Ground* they *Bury* in, and it so falls out sometimes, that while the *Meeting* is gathering for the *Burial*, some or other have a *Word of Exhortation*, for the sake of the *People* there met together: After which, the *Body* is borne away by the *Young Men*, or those that are of their *Neighbourhood*, or that were most of the *Intimacy* of the *Deceased Party*: The *Corps* being in a plain *Coffin*, without any *Covering* or *Furniture* upon it. At the *Ground*, they pause some time before they put the *Body* into its *Grave*, that if any one there should have any thing upon them to exhort the *People*, they may not be disappointed, and that the *Relations* may the more *Retiredly* and *Solemnly* take their last leave of the *Corps* of their departed *Kindred*, and the *Spectators* have a *Sense* of *Mortality*, by the occasion then given them to reflect upon their own *Latter End*. Otherways, they have no set *Rites* or *Ceremonies* on those Occasions; neither do the *Kindred* of the *Deceased* ever wear *Mourning*; they looking upon it as a *Wordly Ceremony* and piece of *Pomp*, and that what *Mourning* is fit for a *Christian* to have at the *Departure* of a beloved *Relation* or *Friend*, should be worn in the *Mind* which is only sensible of the *Loss*, and the *Love* they had to them, and *Remembrance* of them, to be outwardly exprest by a respect to their *Advice*, and care of those they have left behind them, and their *Love* of that they *Loved*. Which *Conduct* of theirs, though unmodish or unfashionable, leaves nothing of the *Substance* of things neglected or undone; and as they aim at no more, so that simplicity of *Life* is what they observe with great *Satisfaction*, though it sometimes happens not to be without the *Mockeries* of the vain *World* they live in.

These things gave them a *Rough* and *Disagreeable* Appearance with the *Generality*; who thought them *Turners of the World upside down*, as indeed, in some *Sense* they were; but in no other than that wherein *Paul* was so charged, viz. *To bring things back into their Primitive and right Order again*. For these and such like *Practices* of theirs were not the *Result* of *Humour*, as some have fancied, but a *Fruit* of *Inward Sense*, which God,

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through his *Fear*, had begotten in them. They did not consider how to contradict the *World*, or distinguish themselves; being none of their Business, as it was not their *Interest*, no, it was not the Result of *Consultation*, or a framed design to declare or recommend *Schism* or *Novelty*. But God having given them a sight of themselves, they saw the *whole World* in the same *Glass* of *Truth*; and sensibly discerned the *Affections* and *Passions* of Men, and the *Rise* and *Tendency* of *Things*. What gratified the *Lust of the Flesh*, the *Lust of the Eye* and the *Pride of Life* which are not of the Father, but of the *World*; and from thence Sprang in that *Night of Darknes* and *Apostacy*, which hath been over People, through their Degeneration from the *Light* and *Spirit* of God, these and many other vain Customs; which are seen by the Heavenly day of Christ which dawns in the Soul, to be, either wrong in their *Original*, or, by *Time* and *Abuse*, Hurtful in their *Practice*. And though these things seemed *Trivial* to some, and rendered this People *Stingy* and conceited in such Persons *Opinions*; there was and is more in them than they were aware of. It was not very easie to our *Primitive Friends*, to make themselves *Sights* and *Spectacles*, and the *Scorn* and *Derision* of the *World*; which they easily foresaw must be the Consequence of so *Unfashionable* a *Conversation* in it. But herein was the *Wisdom* of God seen in the *Foolishness* of these things; First, That they discovered the *Satisfaction* and *Concern* that People had in and for the *Fashions* of this *World*, notwithstanding their *Pretences* to another; in that any disappointment about them came so very near them; that the greatest *Honesty*, *Virtue*, *Wisdom* and *Ability*, were unwelcom without them. Secondly, It seasonably and profitably divided *Conversation*; for making their Society *uneasie* to their *Relations* and *Acquaintance*, it gave them the opportunity of more *Retirement* and *Solitude*, wherein they met with better *Company*, even the Lord, God their Redeemer, and grew strong in his *Love*, *Power* and *Wisdom*, and were thereby better qualified for his Service; and the success abundantly shew'd it: *Blessed be the Name of the Lord.*

And though they were not *Great* and *Learned* in the *Esteem* of this *World* (for then they had not wanted *Followers* upon their own *Credit* and *Authority*) yet they were generally of the *most Sober* of the several *Persuasions* they were in, and of the *most Repute* for *Religion*; and many of them of good *Capacity*, *Substance* and *Account* among Men.

And also some among them neither wanted for *Parts*, *Learning* nor *Estate*; though then, as of Old, not many *Wise*, nor *Noble*, &c. were called, or at least received the *Heavenly Call*; because of the *Cross* that attended the Profession of it in *Sincerity*: But neither do *Parts* or *Learning* make Men the better *Christians*, though the better *Orators* and *Disputants*; and it is the *Ignorance* of People about the *Divine Gift* that causes that vulgar
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and mischievous mistake. *Theory and Practice, Expression and Enjoyment; Words, and Life;* are two things. Oh! 'tis the *Penitent, the Reformed, the Lowly, the Watchful, the Self-denying and Holy Soul* that is the Christian; and that *Frame* is the *Fruit and Work of the Spirit*, which is the *Life of Jesus*; whose *Life*, though *hid in God the Father*, is *shed abroad in the Hearts of them that truly Believe*. Oh! that People did but know this to *cleanse* them, to *circumcise* them, to *quicken* them, and to make them *New Creatures* indeed; *Re-created or Regenerated* after Christ Jesus unto good Works. That they might live to God and not to themselves; and offer up living *Prayers* and living *Praises*, to the living *God*, through his own living *Spirit*, in which he is only to be worshipped in this *Gospel Day*. Oh! that they that read me could but feel me; for my *Heart* is affected with this *Merciful Visitation* of the Father of *Lights and Spirits*, to this poor *Nation*, and the whole *World* through the same *Testimony*. Why should the *Inhabitants* thereof reject it? Why should they loose the *Blessed Benefit* of it? Why should they not turn to the Lord with all their *Hearts*, and say from the *Heart*, *Speak Lord, for now thy poor Servants hear*. Oh! that thy will may be done, thy *Great, thy Good and Holy will in Earth as it is in Heaven*: Do it in us, do it upon us, do what thou wilt with us, for we are thine and desire to glorify thee our *Creator*, both for that, and because thou art our *Redeemer*; for thou art redeeming us from the *Earth*; from the *Vanities and Pollutions* of it, to be a *Peculiar People* unto thee. Oh! this were a *Brave Day* for *England*, if so she could say in *Truth*. But alas, the Case is otherwise, for which some of thine *Inhabitants*, O Land of my *Nativity*! have mourned over thee with *bitter Wailing and Lamentation*. Their *Heads* have been indeed as *Waters*, and their *Eyes* as *Fountains of Tears*, because of thy *Transgression* and *Stiffneckedness*; because thou wilt not *Hear*, and *Fear* and *Return* to the *Rock*, even thy *Rock*, O *England*! from whence thou wert *Hewn*. But be thou warned, O Land of great *Profession*, to receive him into thy *Heart*; Behold at that *Door* it is, he hath stood so long *Knocking*, but thou wilt yet have none of him. Oh! be thou awakened, lest *Jerusalem's Judgments* do swiftly overtake thee, because of *Jerusalem's Sins* that abound in thee. For she abounded in *Formality*, but made void the *Weighty things* of *God's Law* as thou daily doest.

She withstood the *Son of God* in the *Flesh*, and thou resisteth the *Son of God* in the *Spirit*. He would have gathered her as an *Hen* gathereth her *Chickens* under her *Wings*, and she would not; so would he have gathered thee out of thy *Life-less Profession*, and have brought thee to inherit *Substance*, to have known his *Power* and *Kingdom*, for which he often knockt *within*, by his *Grace* and *Spirit*, and without by his *Servants* and *Witnesses*; but thou wouldest not be gathered: But on the Contrary, as *Jerusalem* of old persecuted the *Manifestation* of the *Son of God* in the *Flesh*,

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Flesh, and Crucified him and Whipt and Imprisoned his Servants; so hast thou, O Land, Crucified to thy self afresh the Lord of Life and Glory, and done despite to his Spirit of Grace; slighting the Fatherly Visitation, and persecuting the blessed Dispensers of it by thy Laws and Magistrates; though they have Early and Late pleaded with thee in the Power and Spirit of the Lord; in Love and Meekness, that thou mightest know the Lord and serve him, and become the Glory of all Lands.

But thou hast *Evilly* entreated and requited them. Thou hast set at naught all their *Counsel*, and would have none of their *Reproof*, as thou shouldest have done. Their appearance was too *Straight*, and their qualifications were to *Mean* for thee to receive them; who like the *Jews of Old*, that cried, *Is not this the Carpenters Son, and are not his Brethren among us; which of the Scribes, of the Learned (the Orthodox) believe in him?* Prophesying their *fall* in a year or two, and making and executing of severe *Laws* to bring it to pass; by endeavouring to terrifie them out of their *Holy way*, or destroying them for abiding *Faithful* to it. But thou hast seen how many *Governments* that rise against them, and determined their *Downfal*, have been *overturned* and *extinguished*, and that they are *still* preserved, and become a *great* and a considerable *People*, among the Middle sort of thy numerous *Inhabitants*. And notwithstanding the many difficulties *without* and *within*, which they have *Laboured under*, since the Lord God Eternal first gathered them, they are an *increasing People*, the Lord still adding unto them, in divers *Parts*, such as shall be saved, if they persevere to the End. And to thee; were they and are they lifted up as a *Standard*, and as a *City* set upon a *Hill*, and to the Nations round about thee, that in *their Light*, thou may'st come to see *Light*, even in *Christ Jesus*, the *Light of the World*; and therefore thy *Light*, and *Life* too, if thou wouldst but turn from thy many evil ways, and receive and obey it. For in the *Light of the Lamb*, *must the Nations of them that are saved walk*, as the Scriptures Testify.

Remember, O Nation of great *Profession*! How the Lord has waited upon thee since the Days of *Reformation*, and the many *Mercies* and *Judgments* with which he has pleaded with Thee; and *awake* and *arise* out of thy *deep Sleep*, and yet hear (his *Word* in thy *Heart*) that thou may'st live.

Let not this thy day of *Visitation* pass over thy Head, nor neglect thou so great *Salvation* as is this which is come to thy House, Oh *England*! For why should'st thou die, Oh *Land* that God desires to Bless? Be assured it is he that has been in the mid'st of this *People*, in the mid'st of thee; and no Delusion, as thy mistaken *Teachers* have made thee believe. And this thou shalt find by their *Marks* and *Fruits*, if thou wilt consider them in the *Spirit of Moderation*. For,

I. They

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I. They were *changed* Men themselves before they went about to *change* others. Their *Hearts* were rent as well as their *Garments*; and they knew the *Power* and *Work of God* upon them. And this was seen by the great Alteration it made, and their stricter Course of Life, and more Godly Conversation, that immediately followed upon it.

II. They went not forth or *Preached* in their own *Time* or *Will*, but in the *Will of God*, and Spoke not their own *studied Matter*, but as they were opened and moved of his *Spirit*, with which they were well acquainted in their own Conversion; which cannot be exprest to *Carnal Men* so as to give them any intelligible account; for to such it is as *Christ* said, *like the blowing of the Wind, which no Man knows whence it cometh, or whether it goeth*: Yet this Proof and Seal went along with their Ministry, that *many were turned* from their *Life-less Professions*, and the *Evil of their Ways*, to the knowledge of *God*, and an *Holy Life*, as thousands can witness. And as they Freely received what they had to say from the Lord, so they Freely administered it to others.

III. The *Bent* and *Stress* of their *Ministry* was *Conversion* to *God*, *Regeneration* and *Holiness*; not Schemes of *Doctrines* and Verbal *Creeds*, or new *Forms of Worship*; but a leaving off in Religion the *Superfluous*, and reducing the *Ceremonious* and *Formal* part, and pressing earnestly the *Substantial*, the *Necessary* and *Profitable* part; as all upon a serious Reflection must and do acknowledge.

IV. They directed *People* to a *Principle*, by which all that they asserted, *Preached* and *Exhorted* others to, might be wrought in them and known, through *Experience*, to them to be true; which is a high and distinguishing *Mark* of the *Truth* of their *Ministry*; both that they *knew* what they said, and were not afraid of coming to the *Test*. For as they were bold from *Certainty*, so they required *Conformity* upon no *Humane Authority*, but upon *Conviction*, and the *Conviction* of this *Principle*, which they asserted was in them that they *Preached unto, and unto that directed them*, that they might *examine* and *prove* the Reality of those things which they had affirmed of it, and its *Manifestation* and *Work* in Man. And this is more than the many *Ministries* in the World pretend to. They declare of *Religion*, say many things true; in words of *God*, *Christ*, and the *Spirit*; of *Holiness* and *Heaven*; that *all Men should Repent and mend their Lives, or they will go to Hell, &c.* but which of them all pretend to speak of their own *Knowledge* and *Experience*? Or ever directed Men to a *Divine Principle*, or *Agent*, placed of *God in Man*, to help him; and how to know it, and wait to feel its *Power* to work that good and acceptable *Will of God* in them.

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Some of them indeed have *Spoke* of the *Spirit*, and the *Operations* of it to *Sanctification*, and *Performance* of *Worship* to God; but *where* and *how* to find it and wait in it to perform, was yet as a *Mystery* reserved for *this further degree of Reformation*. So that this *People* did not only in words, more than equally press *Repentance*, *Conversion* and *Holiness*, but did it *knowingly* and *experimentally*; and directed those to whom they preach'd, to a sufficient *Principle*, and told them where it is, and by what *Tokens* they might know it, and which way they might experience the *Power* and *Efficacy* of it to their *Soul's Happiness*. Which is more than *Theory* and *Speculations*, upon which most other *Ministries* depend; for here is *certainly*, a *bottom* upon which *Man* may boldly appear before God in the great Day of Account.

V. They reached to the *Inward State* and *Condition* of *People*, which is an Evidence of the *Virtue* of their *Principle*, and of their *Ministring* from it, and not their own *Imaginations*, *Glosses* or *Comments* upon *Scripture*. For nothing reaches the *Heart*, but what is *from the Heart*, or pierces the *Conscience*, but what comes from a living *Conscience*. Inasmuch as it hath often happened, where *People* have under Secrecy revealed their *State* or *Condition* to some choice *Friends*, for *Advice* or *Ease*, they have been so particularly directed in the Ministry of this *People*, that they have challenged their *Friends* with discovering their *Secrets*, and telling the *Preachers* their *Cases*. Yea, the very *Thoughts* and *Purposes* of the hearts of many have been so plainly detected; that they have (like *Nathaniel*) cryed out of this inward appearance of *Christ*, *Thou art the Son of God, thou art the King of Israel*. And those that have embraced this *Divine Principle*, have found this Mark of its *Truth* and *Divinity* (that the *Woman of Samaria* did of *Christ* when in the *Flesh*, to be the *Messiah*,) viz. *It had told them all that ever they did*; showed them their *insides*, the most *inward* secrets of their *Hearts*, and laid *Judgment* to the *Line*, and *Righteousness* to the *Plummet*; of which *Thousands* can, at this day give in their *Witness*. So that nothing has been affirmed by this *People*, of the *Power* and *Virtue* of this *Heavenly Principle*, that such as have turned to it have not found true, and more; and that one half had not been told to them of what they have seen of the *Power*, *Purity*, *Wisdom*, *Mercy* and *Goodness* of God herein.

VI. The Accomplishments with which this *Principle* fitted, even some of the meanest of this *People*, for their *Work* and *Service*: Furnishing some of them with an *Extraordinary Understanding* in *Divine Things*, and an admirable *Fluency* and *Taking* way of expression, which gave occasion to some to wonder, saying of them, as of their *Master*, *is not this such a Mechanick's Son, how came he by this Learning?* As from thence others took occasion to suspect and insinuate they were *Jesuites* in *Disguise*;

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guise ; who have had the *Reputation* of learned Men for an Age past ; though there was not the least ground of *Truth* for any such *Reflection*.

VII. That they rise *Low*, and *Dispised* and *Hated*, as the *Primitive Christians* did, and not by the help of *Worldly Wisdom* or *Power*, as former *Reformations*, in part did : But in *all things* it may be said, this *People* were brought forth in the *Cross*, in a *Contradiction* to the *Ways*, *Worship*, *Fashion* and *Customs* of this *World* ; yea, against *Wind* and *Tide*, that so no *Flesh* might *Glory* before *God*.

They could have no design to themselves in this *Work*, thus to expose themselves to *Scorn* and *Abuse* ; to spend and be spent : Leaving *Wife* and *Children*, *House* and *Land*, and all that can be accounted dear to Men, *with their lives in their Hands*, being daily in *Jeopardy*, to declare this *Primitive Message*, 1 Jo. 1. 5. revived in their *Spirits*, by the good *Spirit* and *Power* of *God*. viz. *That God is Light, and in him is no darkness at all ; and that he has sent his Son a Light into the World to enlighten all Men in order to Salvation ; and that they that say they have Fellowship with God and are his Children and People, and yet walk in Darkness, viz. in Disobedience to the Light in their Consciences, and after the Vanity of this World, they lie and do not the Truth. But that all such as love the Light and bring their Deeds to it, and walk in the Light, as God is Light, the blood of Jesus Christ his Son should cleanse them from all Sin.*

VIII. Their known great *Constancy* and *Patience* in *Suffering* for their *Testimony*, in all the *Branches* of it, and that, sometimes unto *Death*, by *Beatings*, *Bruisings*, long and crowded *Imprisonments*, and *Noisom Dungeons*. Four of them in *New England* *Dying* by the *Hands* of the *Executioner*, purely for *Preaching* amongst that *People* ; besides *Banishments* and *Excessive Plunders* and *Sequestrations* of their *Goods* and *Estates*, almost in all parts ; not easily to be expressed, and less to be endured, but by those that have the support of a good and glorious *Cause* ; refusing *Deliverance* by any indirect ways or means, as often as it was offered to them.

IX. That they did not only, not show any disposition to *Revenge*, when it was at any time in their *Power* ; but forgave their cruel *Enemies* ; shewing *Mercy* to those that had none for them.

X. Their *Plainness* with those in *Authority* : not unlike the *Antient Prophets*, not fearing to tell them to their *Faces* of their *Private* and *Publick Sins*, and their *Prophecies* to them of their *Afflictions* and *Downfall*, when in the *Top* of their *Glory* ; also of some *National Judgments*, as of the *Plague*, and *Fire* of

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of *London*, in exprefs Terms, and likewise particular ones to divers *Persecutions*, which accordingly overtook them; and which were very remarkable in the Places where they dwelt, and in time they may be made publick for the Glory of God.

Thus *Reader*, thou feeft this People in their *Rife, Principles, Ministry* and *Progreffs*, both their General and Particular *Testimony*, by which thou maift be informed how and upon what foot they *Sprung* and became fo confiderable a *People*. It remains next that I fhew alfo their *Care, Conduct* and *Discipline*, as a *Christian* and *Reformed Society*, that they might be found living up to their own *Principles* and *Profession*. And this, the rather, becaufe they have hardly fuffered more in their Character from the *Unjuft Charge of Error*, than by the falfe *Imputation of Diforder*: Which *Calumny* indeed has not failed to follow all the true fteps that were ever made to *Reformation*, and under which Reproach none fuffered more than the *Primitive Christians* themfelves, that were the Honour of *Chriftianity*, and the great Lights and Examples of their own and fucceeding Ages.

This People encreafing daily both in Town and Country, an Holy Care fell upon fome of the *Elders* among them, for the Benefit and Service of the Church. And the firft Bufinefs in their View, after the Example of the *Primitive Saints*, was the Exercife of *Charity*, to fupply the Neceffities of the *Poor*, and anfwer the like Occafions: Wherefore *Collections* were early and liberally made for that, and divers other Services in the Church, and intrufted with Faithful Men, fearing God, and of good Report, who were not weary in well-doing; adding often of their own, in large Proportions, which they never brought to account, or defired fhould be known, much lefs reftored to them, that none might want, nor any Service be retarded or difappointed.

They were alfo very careful, that every one that belonged to them, answered their Profession in their Behaviour among Men, upon all Occafions; that they lived Peaceably, and were in all things good Examples. They found themfelves engaged to record their Sufferings and Services; and in cafe of Marriage, which they could not perform in the ufual Methods of the Nation, but among themfelves; they took care that all things were clear between the Parties and all others, and it was then rare that any one entertain'd fuch Inclination to a Perfon on that account, till he or ſhe had communicated it fecretly to fome very Weighty and Eminent Friends among them, that they might have a fenfe of the Matter; looking to the Council and Unity of their Brethren, as of great Moment to them. But becaufe the Charge of the *Poor*, the Number of Orphans, Marriages, Sufferings and other Matters multiplied, and that it was good that the Churches

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Churches were in some way and Method, of proceeding in such Affairs among them, to the end they might the better correspond upon occasion, where a Member of one Meeting, might have to do with one of another: It pleased the Lord in his Wisdom and Goodness, to open the Understanding of the first Instrument of this Dispensation of Life, about a Good and Orderly way of Proceeding; and he felt an Holy Concern to visit the Churches in Person throughout this Nation, to begin and establish it among them; and by his Epistles the like was done in other Nations and Provinces abroad; which he also afterwards Visited, and helped in that Service, as shall be observed when I come to speak of him.

Now the *Care, Conduct and Discipline*, I have been speaking of, and which is now practised among this People, is as followeth.

III. This Godly Elder, in every County where he travelled, exhorted them, that some out of every Meeting of Worship, should meet together once in the Month, to confer about the Wants and Occasions of the Church. And as the Case required, so those Monthly Meetings were fewer or more in number in every respective County; Four or Six Meetings of Worship, usually making one *Monthly Meeting* of Business. And accordingly the *Brethren* met him from place to place, and began the said Meetings, viz. *For the Poor, Orphans orderly Walking, Integrity to their Profession, Births, Marriages, Burials, Sufferings* &c. And that these *Monthly Meetings* should, in each County make up one *Quarterly Meeting*, where the most *Zealous and Eminent Friends* of the County should assemble to *Communicate, Advise and Help* one another, especially when any *Business* seemed difficult, or a *Monthly Meeting* was tender of determining a Matter.

Also these *Quarterly Meetings* should digest the Reports of the *Monthly Meetings*, and prepare one for the *County*, against the *Yearly Meeting*; in which the *Quarterly Meetings* resolve, which is held *Yearly* in *London*; where the Churches in this *Nation*, and other *Nations*, and *Provinces* Meet, by chosen Members of their Respective Counties, both mutually to communicate their *Church Affairs*, and to advise and be advised in any depending Case to *Edification*. Also to provide a requisite Stock, for the discharge of general *Expences* for general *Services* in the *Church*, not needful to be here particularized.

At these Meetings any of the *Members* of the *Churches* may come if they please, and speak their *Minds* freely, in the *Fear of God*, to any matter; but the Mind of each Meeting therein represented is chiefly understood, as to particular *Cases*, in the Sense delivered by the Persons deputed or chosen for that Service.

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During their Yearly Meeting, to which their other Meetings refer in their Order and Resolve themselves; care is taken by a Select Number, for that service chosen by the General Assembly, to draw up the Minutes of the said Meeting, upon the several matters that have been under Consideration therein, to the end that the Respective Quarterly and Monthly Meetings may be informed of all Proceedings, together with a general Exhortation to Holiness, Unity and Charity: Of all which Proceedings in Yearly, Quarterly and Monthly Meetings, due Record is kept by some One appointed for that Service, or that hath voluntarily undertaken it. These Meetings are opened, and usually concluded in their Solemn waiting upon God, who is sometimes graciously pleased to answer them with as signal Evidences of his Love and Presence, as in any other their Meetings of Worship.

It is further to be Noted, that in these Solemn Assemblies, for the Church's Service, there is no one presides among them after the manner of the Assemblies of other People; Christ only being their President, as he is pleased to appear in Life and Wisdom in any one or more of them, to whom, whatever be their Capacity or Degree, the rest adhere with a Firm Unity, not of Authority but Conviction, which is the Divine Authority and way of Christ's Power and Spirit in his People: Making good his blessed Promise, *That he would be in the Midst of his, where and whenever they were met together in his Name, even to the End of the World.* So be it.

Now it may be expected, I should here set down what sort of Authority is exercised by this People, upon such Members of their Society, as correspond not in their Lives with their Profession, and that are Refractory to this good and wholesome Order settled among them; and the rather because they have not wanted their Reproach and Suffering from some Tongues, upon this occasion in a plentiful manner.

The Power they exercise is such as Christ has given to his own People, to the End of the World, in the Persons of his Disciples, viz. To Oversee, Exhort, Reprove, and after long Suffering and Waiting upon the Disobedient and Refractory, to disown them, as any more of their Communion, or that they will any longer stand Charged in the Sight and Judgment of God or Men, with their Conversation or Behaviour as one of them, untill they Repent. The subject matter about which this Authority, in any of the foregoing Branches of it, is Exercised; is First, in Relation to common and general Practice, and Secondly, about those things that more strictly refer to their own Character and Profession, and distinguish them from all other Professors of Christianity; avoiding two Extrems upon which many Split, viz. Persecution and Libertinism. A Coercive Power to Whip People into the Temple, that

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that such as will not Conform, though against *Faith* and *Conscience*, shall be punished in their *Persons* or *Estates*; or leaving all loose and at large, as to *Practice*, unaccountable to all but God and the *Magistrate*. To which hurtful Extream, nothing has more contributed than the *Abuse of Church Power*, by such as suffer their *Passions* and private *Interests* to prevail with them to carry it to outward Force and *Corporal Punishment*. A Practice they have been taught to dislike, by their extream *Sufferings*, as well as their known Principle for an universal *Liberty of Conscience*.

On the other hand, they equally dislike an *Independency* in *Society*. An unaccountableness in *Practice* and *Conversation* to the Terms of their own *Communion*, and to those that are the *Members* of it. They distinguish between Imposing any Practice that immediately regards *Faith* or *Worship*, (which is never to be done nor suffered or submitted unto) and requiring *Christian Compliance* with those Methods that *only respect Church Business* in its more *Civil* part and *Concern*, and that regard the Discreet and Orderly Maintenance of the Character of the *Society* as a *Sober and Religious Community*. In short, what is for the Promotion of *Holiness* and *Charity*, that Men may Practice what they profess, live up to their own *Principles*, and not be at Liberty to give the *Lie* to their own *Profession*, without *Rebuke*. They compell none to them, but oblige those that are of them to walk *Suitably*, or they are denied by them: That is all the Mark they set upon them, and the *Power* they Exercise, or Judge a Christian Society, can Exercise upon those that are the *Members* of it.

The way of their Proceedings against such as have *Lapsed* or *Transgressed*, is this. He is visited by some of them, and the matter of *Fact* laid Home to him, be it any evil Practice against known and general *Virtue*, or any Branch of their *Particular Testimony*, which he, in *Common*, professeth with them. They labour with him in much *Love* and *Zeal* for the good of his *Soul*, the Honour of God, and Reputation of their *Profession*, to own his *Fault* and condemn it, in as ample a Manner as the *Evil or Scandal* was given by him; which for the most part, is performed by some *Written Testimony* under the Partys Hand; and if it so happen that the Party prove *Refractory*, and is not willing to clear the *Truth* they profess, from the *Reproach* of his or her evil doing or *Unfaithfulness*, they, after repeated *Entreaties* and due waiting for a *Token of Repentance*, give forth a *Paper* to disown such a *Fact*, and the Party offending; recording the same as a *Testimony* of their care for the Honour of the *Truth* they profess.

And if he or she shall clear their *Profession* and themselves, by sincere Acknowledgment of their *Fault*, and Godly sorrow
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for so doing, they are received and looked upon again as *Members* of their *Communion*. For as God, so his true People upbraid no Man after *Repentance*.

This is the account I had to give of the People of God called *Quakers*, as to their *Rise, Appearance, Principles and Practices*, in this Age of the *World*, both with Respect to their *Faith and Worship, Discipline and Conversation*. And I Judge it very proper in this place, because it is to *Preface* the *Journal* of the first *Blessed and Glorious Instrument* of this *Work*, and for a *Testimony* to him in his singular *Qualifications and Services*, in which he abundantly excelled in this day, and are worthy to be set forth as an Example to all succeeding Times; to the *Glory* of the *Most High God*, and for a just *Memorial* to that *Worthy and Excellent Man, his Faithful Servant and Apostle* to this Generation of the *World*.

I am now come to the Third Head or Branch of my *Preface*, viz. The *Instrumental Author*. For it is Natural for some to say, Well, here is the *People and Work*, but where and who was the *Man, the Instrument*; he that in this Age was sent to begin this *Work and People*. I shall, as God shall enable me, declare who and what he was, not only by report of others, but from my own long and most inward *Converse* and intimate knowledge of him; for which my Soul blesteth God, as it hath often done; and I doubt not, but by that time I have discharged my self of this part of my *Preface*, my serious *Readers* will believe I had good Cause so to do.

The Blessed Instrument of and in this day of God, and of whom I am now about to Write, was **George Fox**, distinguished from another of that Name, by that Other's addition of *Younger* to his Name in all his *Writings*; not that he was so in Years, but that he was so in the *Truth*, but he was also a *Worthy Man, Witness and Servant* of God in his time.

But this *George Fox* was Born in *Leicestershire*, about the Year 1624. He descended of *Honest and Sufficient Parents*, who endeavoured to bring him up, as they did the rest of their Children, in the *Way and Worship* of the *Nation*; especially his Mother, who was a Woman accomplisht above most of her Degree in the place where she lived. But from a *Child* he appeared of another *Frame of Mind* than the rest of his *Brethren*; being more *Religious, Inward, Still, Solid and Observing* beyond his Years, as the *Answers* he would give, and the *Questions* he would put upon occasion, manifested to the Astonishment of those that heard him, especially in *Divine Things*.

His Mother taking Notice of his *Singular Temper*, and the *Gravity, Wisdom and Piety* that very early shined through him, refusing

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refusing *Childish* and *Vain Sports* and *Company*, when very *Young*; she was *Tender* and *Indulgent* over him, so that from her he met with little *Difficulty*. As to his *Employment* he was brought up in *Country Business*, and as he took most delight in *Sheep*, so he was very skillful in them, an *Employment* that very well suited his mind in several *Respects*, both for its *Innocency* and *Solitude*; and was a just *Figure* of his after *Ministry* and *Service*.

I shall not break in upon his own *Account*, which is by much the best that can be given, and therefore desire, what I can, to avoid saying any thing of what is said already, as to the particular *Passages* of his coming forth; but, in general, when he was somewhat above *Twenty*, he left his *Friends*, and visited the most *Retired* and *Religious* People in those *Parts*; and some there were short of few, if any, in this *Nation*, who waited for the *Consolation* of *Israel* Night and Day; as *Zacharias*, *Anna* and good Old *Simeon* did of Old Time. To these he was sent, and these he fought out in the Neighbouring *Countrys*, and among them he Sojourned till his more ample *Ministry* came upon him. At this time he taught and was an Example of *Silence*, endeavouring to bring them from *Self-performances*; Testifying and turning to the *Light* of *Christ* within them, and encouraging them to wait in *Patience* to feel the Power of it to stir in their *Hearts*, that their *Knowledge* and *Worship* of God might stand in the *Power* of an *Endless Life*; which was to be found in the *Light*, as it was obeyed in the *Manifestation* of it in *Man*. For in the *Word* was *Life*, and that *Life* is the *Light* Men. Life in the *Word*, *Light* in *Men*, and Life in *Men* as the *Light* is obeyed; the *Children* of the *Light* living by the *Life* of the *Word*, by which the word begets them again to God, which is the *Regeneration* and *New Birth*, without which there is no coming unto the *Kingdom* of God; and which, whoever comes to, is greater than *John*, that is, than *John's* Dispensation, which was not that of the *Kingdom*, but the *Consummation* of the *Legal*, and *Forerunning* of the *Gospel Times*. Accordingly, several *Meetings* were gathered in those *Parts*, and thus his *Time* was employed for some *Years*.

In 1652. He being in his usual *Retirement* to the Lord upon a very *High Mountain*, in some of the hither parts of *Yorkshire*, as I take it, his *Mind* exercised towards the Lord, he had a *Vision* of the great *Work* of God in the *Earth*, and of the way that he was to go forth to begin it. He saw *People* as thick as *Motes in the Sun*, that should in time, be brought Home to the Lord; that there might be but one *Shepherd* and one *Sheepfold* in all the *Earth*. There his *Eye* was directed *Northward*, beholding a great *People* that should receive him and his *Message* in those *Parts*. Upon this *Mountain* he was moved of the Lord

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to sound out his Great and notable Day, as if he had been in a great *Auditory*, and from thence went North, as the Lord had shewn him; and in every place where he came, if not before he came to it, he had his particular *Exercise* and *Service* shewn to him, so that the Lord was his *Leader* indeed; for it was not in vain that he *Travailled*, God in most places sealing his *Commission* with the *Convincement* of some of all sorts, as well *Publicans* as sober Professors of *Religion*. Some of the first and most Eminent of them, which are at Rest, were *Richard Farnsworth*, *James Nayler*, *William Dewsberry*, *Francis Howgil*, *Edward Burroughs*, *John Camm*, *John Audland*, *Richard Hubberthorn*, *T. Taylor*, *John Aldam*, *T. Holmes*, *Alexander Parker*, *William Simpson*, *William Caton*, *John Stubbs*, *Robert Widders*, *John Burnyeat*, *Robert Lodge*, *Thomas Salthouse*, and many more Worthies, that cannot be well here Named, together with divers yet living of the first and great *Convincement*, who after the knowledge of God's purging Judgments in themselves, and some time of waiting in silence upon him, to feel and receive Power from on High to speak in his Name, (which none else rightly can, though they may use the same Words.) They felt the *Divine Motions*, and were frequently drawn forth, especially to visit the *Publick Assemblies*, to reprove, inform and exhort them, sometimes in *Markets*, *Fairs*, *Streets*, and by the *High-way-side*, calling People to *Repentance*, and to turn to the Lord with their Hearts as well as their Mouths; directing them to the *Light of Christ* within them, to see and examine and consider their ways by, and to eschew the *Evil* and do the *Good* and *Acceptable Will* of God. And they suffered great *Hardships* for this their *Love*, and *Good-will*, being often *Stockt*, *Stoned*, *Beaten*, *Whipt* and *Imprisoned*, though *Honest Men* and of *Good Report* where they lived, that had left *Wives* and *Children*, and *Houses* and *Lands* to visit them with a living Call to *Repentance*. And though the *Priests* generally set themselves to oppose them, and write against them, and insinuated most *False* and *Scandalous Stories* to *Defame* them, stirring up the *Magistrates* to suppress them, especially in those *Northern Parts*; yet God was pleased so to fill them with his living *Power*, and give them such an open Door of utterance in his *Service*, that there was a mighty *Convincement* over those Parts.

And through the tender and singular Indulgence of Judge *Bradshaw* and Judge *Fell*, who were wont to go that *Circuit*, in the Infancy of things, the *Priests* were never able to gain the point they laboured for, which was to have proceeded to *Blood*, and if possible, *Herod* like, by a *Cruel* exercise of the *Civil Power*, to have cut them off and rooted them out of the *Country*. Especially Judge *Fell*, who was not only a Check to their *Rage* in the Course of *Legal Proceedings*, but otherwise upon occasion, and finally countenanced this People; for his *Wife* receiving the *Truth* with the First, it had that *Influence* upon his Spirit, being

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being a *Just and Wise Man*, and seeing in his own *Wife and Family*, a full Confutation to all the popular Clamours against the *Way of Truth*, that he covered them what he could, and freely opened his *Doors*, and gave up his *House* to his *Wife* and her *Friends*, not valuing the *Reproach* of Ignorant or *Evil Minded People*, which I here mention, to His and her *Honour*, and which will be I believe, an *Honour* and a *Blessing* to such of their *Name and Family*, as shall be found in that *Tenderness, Humility, Love and Zeal* for the *Truth and People* of the Lord.

That House was for some Years at first, till the *Truth* had opened its way in the *Southern* parts of this Island, an Eminent Receptacle of this *People*. Others of good Note and Substance in those *Northern* Countrys, had also opened their Houses with their Hearts, to the many *Publishers*, that in a short time the Lord had raised to declare his *Salvation* to the *People*, and where Meetings of the Lord's *Messengers* were frequently held, to communicate their *Services and Exercises*, and *Comfort and Edify* one another in their *Blessed Ministry*.

But lest this may be thought a Digression, having touched upon this before, I return to this *Excellent Man*: And for his *Personal Qualities*, both *Natural, Moral and Divine* as they appeared in his *Converse* with *Brethren* and in the *Church of God*; take as follows.

I. He was a Man that God endued with a *Clear and Wonderful Depth*, a discerner of others *Spirits*, and very much a *Master* of his own. And though the side of his *Understanding* which lay next to the World, and especially the *Expression* of it might sound *Unconth* and *Unfashionable* to *Nice Ears*, his matter was nevertheless very profound; and would not only bear to be often considered, but the more it was so, the more *Weighty and Instructing* it appeared. And as *abruptly and brokenly* as sometimes his Sentences would fall from him, about *Divine Things*, it is well known they were often as *Texts* to many fairer *Declarations*. And indeed it showed beyond all *Contradiction* that God sent him, that no *Arts or Parts* had any share in his matter or manner of his *Ministry*; and that so many *Great, Excellent and Necessary Truths* as he came forth to Preach to *Mankind*, had therefore nothing of Man's *Wit or Wisdom* to recommend them. So that as to *Man* he was an *Original*, being no Man's *Copy*. And his *Ministry and Writings* show they are from one that was not Taught of Man, nor had Learned what he said by *Study*. Nor were they *Notional or Speculative*, but sensible and *Practical Truths*, tending to *Conversion and Regeneration*, and the setting up the Kingdom of God in the *Hearts of Men*, and the way of it was his *Work*. So that I have many times been overcome in my self,
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and been made to say, with my *Lord and Master* upon the like Occasion; *I thank thee O Father Lord of Heaven and Earth, that thou hast hid these things from the Wise and Prudent of this World, and revealed them to Babes*, For many times hath my Soul bowed in an *Humble Thankfulness* to the *Lord*, that he did not choose any of the *Wise and Learned* of this World to be the first *Messenger* in our *Age*, of his blessed *Truth* to *Men*; but that he took one that was not of *High Degree*, or *Elegant Speech*, or learned after the way of this World, that his *Mess-age* and *Work* he sent him to do, might come with less *Suspicion* or *Jealousie* of *Humane Wisdom* and *Interest*, and with more *Force* and *Clearness* upon the *Consciences* of those, that sincerely Sought the way of *Truth* in the *Love* of it. I say, beholding with the *Eye* of my mind which the *God of Heaven* had opened in me, the *Marks* of *God's Finger* and *Hand* visibly in this *Testimony*, from the *Clearness* of the *Principle*, the *Power* and *Efficacy* of it in the *Exemplary Sobriety*, *Plainness*, *Zeal*, *Steadiness*, *Humility*, *Gravity*, *Punctuality*, *Charity* and *Circumspect* care in the *Government* of *Church Affairs*, which shined in his and their *Life* and *Testimony* that *God* employed in this *Work*, it greatly confirmed me that it was of *God*, and engaged my Soul in a *Deep Love*, *Fear*, *Reverence* and *Thankfulness* for his *Love* and *Mercy* therein to *Mankind*; in which *Mind* I remain, and shall, I hope, to the end of my *Daies*.

II. In his *Testimony* or *Ministry*, he much laboured to open *Truth*, to the *Peoples Understandings*, and to bottom them upon the *Principle*, and *Principal*, *Christ Jesus*, the *Light* of the *World*, that by bringing them to something that was of *God* in themselves, they might the better know and judge of him and themselves.

He had an *Extraordinary Gift* in opening the *Scriptures*. He would go to the *Marrow* of things, and show the *Mind*, *Harmony* and *Fulfilling* of them with much *Plainness*, and to great *Comfort* and *Edification*.

The *Mystery* of the first and second *Adam*, of the *Fall* and *Restoration*, of the *Law* and *Gospel*, of *Shadows* and *Substance*, of the *Servant* and *Sons State*, and the fulfilling of the *Scriptures* in *Christ*, and by *Christ* the *True Light*, in all that are his, through the *Obedience of Faith*, were much of the *Substance* and *Drift* of his *Testimonies*. In all which he was witnessed to be of *God*, being sensibly felt to speak that which he had received of *Christ*, and was his own *Experience*, in that which never *Ers* nor *Fails*.

But above all, he excelled in *Prayer*. The *Inwardness* and *Weight* of his *Spirit*, the *Reverence* and *Solemnity* of his *Address* and *Behaviour*, and the *Fewness* and *Fulness* of his *Words*, have
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often struck, even *Strangers*, with *Admiration*, as they used to reach others with *Consolation*. The most *Awfull, Living, Reverent Frame* I ever Felt or Beheld, I must say was his in *Prayer*. And truly it was a *Testimony* he knew and lived nearer to the Lord than other Men; for they that know him most will see most reason to approach him with Reverence and Fear.

He was of an *Innocent Life*, no *Busy Body*, nor *Self Seeker*, neither *Touchy*, nor *Critical*: What fell from him was very *Inoffensive*, if not very *Edifying*. So *Meek, Contented, Modest, Easy, Steady, Tender*, it was a pleasure to be in his *Company*. He exercised no *Authority* but over *Evil*, and that every where and in all; but with *Love, Compassion* and *Long Suffering*. A most *Merciful Man*, as ready to *Forgive* as unapt to take or give an *Offence*. Thousands can truly say, he was of an *Excellent Spirit* and *Savour* among them, and because thereof, the most *Excellent Spirits* loved him with an unfained and unfading *Love*.

He was an *Incessant Labourer*; for in his *Younger* time, before his many great and deep *Sufferings* and *Travels* had enfeebled his *Body* for *Itinerant Services*, he laboured much in the *Word*, and *Doctrine* and *Discipline* in *England, Scotland* and *Ireland*, turning many to God, and confirming those that were convinced of the *Truth*, and settling Good Order as to *Church Affairs* among them. And towards the Conclusion of his *Travelling Services*, between the Years *Seventy One*, and *Seventy Seven*, he Visited the Churches of *Christ* in the *Plantations* in *America*, and in the *United Provinces*, and *Germany* as his following *Journal* Relates, to the Convincement and Consolation of many. After that time he chiefly resided in and about the *City of London*; and besides the *Services* of his *Ministry* which were *Frequent* and *Serviceable*, he writ much both to them that are within, and those that are without the *Communion*. But the care he took of the *Affairs* of the *Church* in *General* was very great.

He was often where the *Records* of the *Affairs* of the *Church* are kept, and the *Letters* from the many *Meetings* of God's People over all the *World* where settled, come upon *Occasions*, which *Letters* he had read to him, and *Communicated* them to the *Meeting* that is *Weekly* held there for such *Services*, he would be sure to stir them up to discharge them, especially in *Suffering Cases*. Showing great *Sympathy* and *Compassion* upon all such *Occasions*, carefully looking into the *Respective Cases*, and endeavouring *Speedy Relief* according to the *Nature* of them. So that the *Churches* and any of the *Suffering Members* thereof, were sure not to be forgotten or delayed in their *Desires* if he were there.

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As he was *Unwearied*, so he was *Undaunted* in his *Services* for God and his People, he was no more to be moved to *Fear* than to *Wrath*. His Behaviour at *Darby*, *Litchfield*, *Appleby*, before *Oliver Cromwell* at *Launston*, *Scarborough*, *Worcester* and *Westminster-Hall*, with many other Places and Exercises, did abundantly evidence it to his Enemies as well as his Friends.

But as in the *Primitive Times*, some rise up against the blessed *Apostles* of our Lord *Jesus Christ*, even from among those that they had turned to the Hope of the *Gospel*, and who became their greatest Trouble; so this *Man of God* had his share of *Suffering* from some that were convinced by him, who through prejudice or mistake run against him, as one that fought Dominion over *Conscience*; because he prest by his Presence or Epistles, a ready and zealous compliance with such good and wholesome things, as tended to an *Orderly Conversation* about the Affairs of the *Church*, and in their walking before Men. That which contributed much to this ill *Work*, was in some a begrudging of this *Meek Man*, the love and esteem he had and deserved in the Hearts of the People, and weakness in others, that were taken with their groundless Suggestions of *Imposition* and blind *Obedience*.

They would have had every Man *Independent*, that as he had the *Principle* in himself, he should only stand and fall to that and no Body else; not considering that the *Principle* is *One* in all; and though the Measure of *Light* or *Grace* might differ, yet the Nature of it was the same, and being so, they struck at the *Spiritual Unity*, which a People, guided by the same *Principle*, are naturally led into: So that what is an evil to *One*, is so to *All*, and what is *Vertuous*, *Honest* and of good *Report* to *One*, is so to *All*, from the Sense and Savour of the one *Universal Principle* which is common to all, (and which the disaffected profess to be) the Root of all *True Christian Fellowship*, and that Spirit into which the People of God drink and come to be *Spiritually Minded*, and of one *Heart* and one *Soul*.

Some weakly mistook good *Order* in the *Government of Church Affairs*, for *Discipline* in *Worship*, and that it was so prest or recommended by Him and other Brethren: And they were ready to reflect the same things that *Dissenters* had very reasonably objected upon the *National Churches*, that have coercively pressed Conformity to their *Respective Creeds* and *Worships*: Whereas these things related wholly to *Conversation*, and the *Outward* (and as I may say) *Civil* part of the *Church*, that Men should walk up to the Principles of their *Belief*, and not be wanting in *Care* and *Charity*. But though some have stumbled and fallen through *Mistakes*, and an unreasonable *Obstinacy*, even to a *Prejudice*; yet blessed be God, the Generality have returned to their *First Love*, and seen the Work of the *Enemy*,
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that looses no *Opportunity* or *Advantage* by which he may check or hinder the *Work* of God, and disquiet the *Peace* of his *Church*; and chill the *Love* of his People to the *Truth* and one to another; and there is hope of divers that are yet at a Distance.

In all these Occasions, though there was no Person the Discontented struck so sharply at, as this *Good Man*, he bore all their *Weakness* and *Prejudice*, and returned not *Reflection* for *Reflection*; but forgave them their weak and bitter *Speeches*, praying for them that they might have a Sense of their hurt, and see the *Subtily* of the *Enemy* to Rend and Devide, and return into their *First Love*, that thought no Ill.

And truly, I must say, that though God had visibly clothed him with a *Divine Preference* and *Authority*, and indeed his very Preference express'd a *Religious Majesty*; yet he never abused it, but held his Place in the *Church of God* with great Meakness and a most engaging *Humility* and *Moderation*. For upon all Occasions, like his blessed *Master*, he was a *Servant* to all; holding and exercising his *Eldership*, in the *Invisible Power* that had gathered them, with Reverence to the Head and Care over the Body: And was received only in that *Spirit* and *Power* of Christ as the *First* and *Chief Elder* in this *Age*; who, as he was therefore worthy of double *Honour*, so for the same Reason it was given by the *Faithful* of this day; because his *Authority* was inward and not outward, and that he got it and kept it by the Love of God and Power of an *Endless Life*. I write my *Knowledge* and not *Report*, and my *Witness is True*, having been with him for *Weeks* and *Months* together on divers *Occasions*; and those of the nearest and most exercising Nature, and that by Night and by Day, by Sea and by Land; in this and in *Foreign Countrys*: And I can say, I never saw him out of his Place, or not a Match for every Service or Occasion.

For in all things he acquitted himself like a Man, yea a strong Man, a *New* and *Heavenly minded* Man. A *Divine* and a *Naturalist*, and all of God Almighty's making. I have been surpris'd at his *Questions* and *Answers* in Natural things; that whilst he was Ignorant of useless and Sophistical *Science*, he had in him the *Foundation* of useful and commendable *Knowledge*, and cherish'd it every where. *Civil* beyond all Forms of *Breeding*, in his *Behaviour*. Very *Temperate*, eating *Little*, and sleeping *Less*, though a *Bulky Person*.

Thus he Lived and Sojourn'd among us, and as he lived, so he died; feeling the same *Eternal Power* that had rais'd and preserv'd him in his last *Moments*. So full of assurance was he, that he Triumph'd over *Death*; and so even to the last, as if *Death* were hardly worth *Notice* or a *Mention*: Recommending

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ing to some with him, the *Dispatch* and *Dispersion* of an *Epistle*, juſt before Written to the *Churches of Chriſt*, throughout the World, and his own Books; but above all, *Friends*, and of all *Friends*, thoſe in *Ireland* and *America*, twice over. Saying, mind poor *Friends* in *Ireland* and *America*.

And to ſome that came in and enquired how he found himſelf, he answered, *Never heed, the Lord's Power is over all Weakneſs and Death, the Seed reigns, Blessed be the Lord*: Which was about Four or Five Hours before his Departure out of this World. He was at the great *Meeting* near *Lombard-ſtreet* on the Firſt day of the Week, and it was the Third following about Ten at Night when he left us; being at the Houſe of *H. Goldney* in the ſame Court. In a good Old Age he went, after having lived to ſee his *Childrens Children* to many *Generations in the Truth*. He had the Comfort of a ſhort *Illneſs*, and the Bleſſing of a clear *Senſe* to the laſt; and we may truly ſay, with a Man of God of Old, *that being Dead, he yet Speaketh*; and though abſent in *Body*, he is *Preſent in Spirit*; neither *Time* nor *Place* being able to interrupt the *Communion of Saints*, or diſſolve the *Fellowſhips* of the *Spirits* of the *Juſt*. His *Works* praiſe him, becauſe they are to the *Praiſe* of him that worked by him; for which his *Memorial* is, and ſhall be *Bleſſed*. I have done, as to this part of my *Preface*, when I have left this ſhort *Epitaph* to his Name. **Many Songs have done virtuoſly in this Day, but Dear George thou Excelleſt them All.**

And now, *Friends*, you that profeſs to walk in the way, this *Bleſſed Man* was ſent of God to turn us into, ſuffer I beſeech you the word of *Exhortation*, as well *Fathers* as *Children*, and *Elders* as *Young Men*. The Glory of this Day and Foundation of the Hope that has not made us aſhamed ſince we were a *People*, you know is that *Bleſſed Principle* of Light and Life of *Chriſt* which we Profeſs, and Direct all People to, as the great *Instrument* and *Agent* of Man's Conversion to God: It was by this we were firſt Touched, and effectually enlightened as to our Inward State, which put us upon the *Conſideration* of our *Latter End*, cauſing us to ſet the Lord before our *Eyes*, and to Number our *Days*, that we might apply our *Hearts* to *Wiſdom*. In that Day we judged not after the Sight of the *Eye*, or after the *Hearing* of the *Ear*, but according to the *Light* and *Senſe* this *Bleſſed Principle* gave us; we judged and acted in reference to Things and Perſons, our ſelves and others, yea, towards God our *Maker*. For being quickned by it in our *Inward Man*, we could eaſily diſcern the difference of things, and feel what was *Right*, and what was *Wrong*, and what was *Fit* and what not, both in reference to *Religion* and *Civil* Concerns. That being the ground of the *Fellowſhip* of all *Saints*, it was in that our *Fellowſhip* ſtood. In this we deſired

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fired to have a *Sense* one of another, acted towards one another, and all Men, in *Love, Faithfulness* and *Fear*.

In the feeling of the *Motions* of this *Principle* we drew near to the Lord, and waited to be prepared by it, that we might feel those *Drawings* and *Movings*, before we approached the Lord in *Prayer*, or open'd our *Mouths* in *Ministry*. And in our Beginning and Ending with this, stood our *Comfort, Service* and *Edification*. And as we run faster, or fell short we made *Burthens* for our selves to bear; our *Services* finding in our selves a *Rebuke* instead of an *Acceptance*, and in lieu of *Well done, who has required this at your Hands?* In that day we were an *Exercised People*, our very *Countenances* and *Deportment* declared it.

Care for others was then much upon us, as well as for our selves, especially the *Young Convinced*. Often had we the *Burthen* of the *Word* of the Lord to our *Neighbours, Relations* and *Acquaintance*; and sometimes *Strangers* also, We were in *Tra-vail* for one anothers *Preservation*: Not seeking, but shunning Occasions of any *Coldness* or *Misunderstanding*, treating one another as those that believed and felt God present. Which kept our *Conversation* *Innocent, Serious* and *Weighty*, guarding our selves against the *Cares* and *Friendships* of the World. We held the *Truth* in the *Spirit* of it, and not in our own *Spirits*, or after our own *Wills* and *Affections*.

They were bowed and brought into *Subjection*, in so much that it was visible to them that knew us, we did not think our selves at our own *Dispose*, to go where we *List*, or say or do what we *List*, or when we *List*. Our *Liberty* stood in the *Liberty* of the *Spirit of Truth*, and no *Pleasure*, no *Profit*, no *Fear* no *Favour* could draw us from this retired, strict and watchful *Frame*. We were so far from seeking occasions of *Company*, that we avoided them what we could; pursuing our own *Business* with *Moderation*, instead of meddling with other Peoples *Unnecessarily*.

Our *Words* were *Few* and *Savoury*, our *Looks* *Composed* and *Weighty*, and our whole *Deportment* very *Observable*. True it is, that this Retired and strict sort of *Life* from the *Liberty* of the *Conversation of the World*, exposed us to the *Censures* of many, as *Humourists, Conceited* and *Self-righteous Persons*, &c. But it was our *Preservation* from many *Snares*, to which others were continually exposed by the *Prevalency* of the lust of the *Eye*, the lust of the *Flesh*, and the *Pride of Life*, that wanted no Occasions or Temptations to excite them abroad in the *Converse* of the World.

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I cannot forget the *Humility* and *Chast Zeal* of that Day. Oh! how *Constant* at *Meetings*, how *Retired* in them, how firm to *Truth's Life*, as well as *Truth's Principles*; and how *Entire* and *United* in our *Communion*, as indeed became those that profess *One Head*, even Christ Jesus the Lord.

This being the Testimony and Example the Man of God, before mentioned, was sent to *Declare* and *Leave* amongst us, and we having Embraced the same as the *Merciful Visitation* of God to us, the *Word of Exhortation* at this time is, that we continue to be found in the Way of this Testimony with all *Zeal* and *Integrity*, and so much the more, by how much the Day draweth near.

And First, as to you, my *Beloved* and much *Honoured Brethren* in Christ, that are in the Exercise of the *Ministry*: Oh, feel Life in the *Ministry*! Let Life be your *Commission*, your *Well-spring* and *Treasury*: in all such Occasions, else you well know, there can be no begetting to God, since nothing can quicken or make People alive to God, but the life of God: And it must be a *Ministry* in and from Life, that enlivens any People to God. We have seen the *Fruit* of all other *Ministries* by the few that are turned from the *Evil* of their *Ways*. It is not our *Parts*, or *Memory*, the repetition of former *Openings* in our own will and time, that will do God's *Work*. A dry *Doctrinal Ministry*, however sound in Words, can reach but the *Ear*, and is but a *Dream* at the Best: There is another *Soundness*, that is soundest of all, *viz.* Christ the power of God. This is the *Key of David*, that *Opens* and none *Shuts*, and *Shuts*, and none can *Open*; as the Oil to the *Lamp*, and the *Soul* to the *Body*, so is that to the best of *Words*. Which made Christ to say, *My Words they are Spirit, and they are Life*; that is, they are from Life, and therefore they make you alive, that receive them. If the *Disciples* that had lived with Jesus, were to stay at *Jerusalem* till they received it; so must we wait to receive, before we *Minister*, if we will turn People from *Darkness* to *Light*, and from *Satan's* power to God.

I fervently bow my *Knees* to the God and Father of our Lord Jesus Christ, that you may always be like minded, that you may ever wait *Reverently* for the coming and opening of the *Word of Life*, and tend upon it in your *Ministry* and *Service*, that you may serve God in his *Spirit*. And be it little, or be it much, it is well; for much is not too much, and the least is enough, if from the motion of *God's Spirit*; and without it, verily, never so little is too much, because to no profit.

For it is the *Spirit of the Lord* immediately, or through the *Ministry* of his *Servants*, that teacheth his People to profit; and
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to be sure, so far as we take him along with us in our *Ser-vices*, so far we are profitable and no farther. For if it be the Lord that must work all things in us and for our selves; much more is it the *Lord*, that must work in us for the *Con-version* of others. If therefore it was once a *Cross* to us to *Speak*, though the Lord required it at our Hands; let it never be so to be silent, when he does not.

It is one of the most dreadful *Sayings* in the *Book of God*, That he that adds to the *Words* of the Prophecy of this *Book*, God will add the *Plagues* written in this *Book*. To keep back the Counsel of God, is as Terrible; for he that takes away from the *Words* of the Prophecy of this *Book*, God shall take away his part out of the *Book of Life*. And truly, it has great *Caution* in it to those, that use the Name of the Lord, to be well assured, the *Lord Speaks*, that they may not be found of the Number of those, that add to the *Words* of the *Testimony* of Prophecy, which the *Lord* giveth them to bear; nor yet to mince or diminish the same, both being so very offensive to God.

Wherefore, *Brethren*, let us be careful neither to out-go our *Guide*, nor yet loiter behind him; since he that makes *Haste*, may miss his *Way*, and he that stays behind, loose his *Guide*: For even those, that have Received the *Word of the Lord*, had need wait for *Wisdom*, that they may see how to divide the *Word* aright; which plainly implieth that it is possible for one, that hath received the *Word of the Lord*, to miss in the *Di- vision* and *Application* of it, which must come from an *Impati- ency* of *Spirit*, and a *Self-working*, which makes an unsound and dangerous *Mixture*; and will hardly beget a right minded li- ving People to God.

I am earnest in this, above all other Considerations, as to publick *Brethren*, well knowing how much it concerns the present and future *State*, and preservation of the *Church of Christ Jesus*, that has been gathered and built up by a *Living* and *Powerful Ministry*, that the *Ministry* be held, preserved and continued in the *Manifestations*, *Motions* and *Supplies* of the same *Life* and *Power* from time to time.

And where ever it is observed, that any one does *Minister* more from *Gifts* and *Parts*, than *Life* and *Power*, though they have an *Inlightned* and *Doctrinal Understanding*; let them in time be advised and admonished for their *Preservation*, because insensibly such will come to depend upon a *Self-sufficiency*; to forsake Christ the living *Fountain*, and to hew out unto them- selves *Cisterns* that will hold no living *Waters*; and by degrees draw others from waiting upon the *Gift of God* in themselves, and to feel it in others, in order to their *Strength* and *Refresh- ment*

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ment to wait upon them, and to turn from *God* to *Man* again, and so to make *Shipwreck* of the *Faith* once delivered to the *Saints*, and of a good *Conscience* towards *God*; which are only kept by that *Divine Gift* of life, that begat the one and awaken'd and sanctified the other in the Beginning.

Nor is it enough that we have known the *Divine Gift*, and in it have reached to the *Spirits* in *Prison*, and been the *Instruments* of the *Convincing* of others of the way of *God*, if we keep not as low and poor in our selves, and as depending upon the Lord as ever; since no *Memory*, no *Repetitions* of former *Openings*, *Revelations* or *Enjoyments* will bring a *Soul* to *God*, or afford *Bread* to the *Hungry*, or *Water* to the *Thirsty*, unless *Life* go, with what we say, and that must be waited for.

O that we may have no other *Fountain*, *Treasury* or *Dependence*! that none may presume at any rate to *Act* of themselves for *God*! Because they have long acted from *God*, that we may not supply want of waiting with our own *Wisdom*, or think that we may take less *Care*, and more liberty in speaking, than formerly; and that where we do not feel the Lord by his *Power* to open us and enlarge us, whatever be the *Expectation* of the *People*, or has been our *Customary Supply* and *Character*, we may not exceed or fill up the time with our own.

I hope, we shall ever Remember, who it was that said, *Of your selves you can do nothing*, our sufficiency is in Him: And if we are not to speak our own *Words*, or take *Thought* what we should say to Men in our *Defence*, when exposed for our *Testimony*, surely, we ought to speak none of our own *Words*, or take *Thought* what we shall say in our *Testimony* and *Ministry* in the *Name of the Lord* to the *Souls of the People*; for then of all Times, and of all other Occasions should it be fulfilled in us; for it is not you that speak, but the *Spirit of my Father that speaketh in you*.

And indeed, the *Ministry* of the *Spirit* must and does keep its *Analogy* and *Agreement* with the *Birth* of the *Spirit*; that as no Man can *Inherit the Kingdom of God*, unless he be born of the *Spirit*; so no Ministry can beget a *Soul* to *God*, but that which is from the *Spirit*. For this, as I said before, the *Disciples* waited before they went forth; and in this our *Elder Brethren*, and *Messengers* of *God* in our *Day*, waited, visited and reached to us. And having begun in the *Spirit*, let none ever hope or seek to be made perfect in the *Flesh*: For what is the *Flesh* to the *Spirit*, or the *Chaff* to the *Wheat*? And if we keep in the *Spirit*, we shall keep in the *Unity* of it, which is the ground of true *Fellowship*. For by *Drinking* into that one *Spirit*, we are made one *People* to *God*, and by it we are continued

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tinued in the *Unity* of the *Faith*, and the *Bond* of *Peace*. No *Envy*, no *Bitterness*, no *Strife* can have place with us. We shall watch always for *Good*, and not for *Evil* over one another, and *rejoice* exceedingly, and not begrudge at one anothers increase in the *Riches* of the *Grace*, with which God replenisheth his *Faithful Servants*.

And, *Brethren*, as to you is committed the *Dispensation* of the *Oracles* of *God*, which give you frequent *Opportunities*, and great *Place* with the *People* among whom you *Travail*, I beseech you that you would not think it sufficient to declare the *Word* of *Life* in their *Assemblies*, however *Edifying* and *Comfortable* such opportunities may be to you and them: But as was the *Practice* of the *Man* of *God* before mentioned, in great *Measure*, when among us, inquire the *State* of the several *Churches* you *Visit*; who among them are *Afflicted* or *Sick*, who are *Tempted*; if any are *Unfaithful* or *Obstinate*, and endeavour to *Issue* those things in the *Wisdom* and *Power* of *God*, which will be a glorious *Crown* upon your *Ministry*. As that prepares your way in the *Hearts* of the *People* to receive you as *Men* of *God*, so it gives you *Credit* with them to do them good by your *Advice* in other *Respects*. The *Afflicted* will be *Comforted* by you, the *Tempted* *Strengthened*, the *Sick* *Refreshed*, the *Unfaithful* *Convicted* and *Restored*, and such as are *Obstinate* *Softened* and fitted for *Reconciliation*, which is *Clenching the Nail*, and applying and *Fastning* the general *Testimony* by that particular *Care* of the several *Branches* of it, in reference to them more immediately concerned in it.

For though *Good* and *Wise Men* and *Elders* too, may reside in such places, who are of *Worth* and *Importance* in the general, and in other *Places*; yet it does not always follow, that they may have the *Room* they deserve in the hearts of the *People* they live among; or some particular occasion may make it unfit for him or them to use that *Authority*. But you that *Travail* as *God's Messengers*, if they receive you in the *Greater*, shall they refuse you in the *Less*? And if they own the general *Testimony*, can they withstand the particular *Application* of it in their own *Cases*? Thus, ye will shew your selves *Workmen* indeed, and carry your *Business* before you, to the praise of his *Name* that hath called you from *Darkness* to *Light*, that you might turn others from *Satan's* *Power* unto *God* and his *Kingdom*, which is within. And Oh that there were more of such *Faithful Labourers* in the *Vineyard* of the *Lord*! Never more need since the day of *God*!

Wherefore I cannot but *Cry* and *Call* aloud to you, that have been long *Professors* of the *Truth*, and know the *Truth* in the convincing *Power* of it, and have had a sober *Conversation* among *Men*, yet content your selves only to know *Truth* for

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your selves; to go to *Meetings*, and Exercise an ordinary *Charity* in the *Church*, and an honest *Behaviour* in the *World*, and limit your selves within those Bounds, feeling little or no concern upon your *Spirits* for the Glory of the Lord in the prosperity of his *Truth* in the Earth, more than to be glad that others succeed in such Service; Arise ye in the Name and *Power* of the Lord *Jesus*! Behold, how white the *Fields* are unto *Harvest* in this and other *Nations*, and how few Able and *Faithful Labourers* there are to work therein! Your *Country Folks*, *Neighbours* and *Kindred* want to know the Lord and his *Truth*, and to Walk in it. Does nothing lie at your Door upon their Account? Search and see, and loose no time, I beseech you, for the Lord is at Hand. I do not Judge you, there is one that Judgeth all Men, and his Judgment is true: You have mightily increased in your outward *Substance*; may you equally increase in your inward *Riches*, and do good with both, while you have a day to do *Good*. Your *Enemies* would once have taken what you had from you, for his Names Sake, in whom you have believed; wherefore he has given you much of the *World* in the Face of your *Enemies*. But Oh let it be your *Servant* and not your *Master*, your *Diversion* rather than your *Business*! Let the Lord be chiefly in your Eye, and ponder your Ways, and see if God has nothing more for you to do; and if you find your selves short in your Account with him, then wait for his *Preparation*, and be ready to receive the word of Command, and be not weary of *well doing*, when you have put your Hand to the *Plow*; and assuredly you shall Reap (if you faint not) the Fruit of your *Heavenly Labour* in God's Everlasting Kingdom.

And you, Young Convinced Ones, be you Entreated and Exhorted to a Diligent and Chast waiting upon God, in the way of his *Blessed Manifestation* and appearance of himself to you. Look not out, but within: Let not anothers *Liberty* be your Snare. Neither Act by *Imitation*, but *Sense* and *Feeling* of God's Power in your selves: Crush not the tender *Buddings* of it in your *Souls*, nor over run in your desires, and your warmth of *Affections* the Holy and Gentle Motions of It. Remember it is a still *Voice* that Speaks to us in this Day, and that it is not to be heard in the *Noises* and *Hurries* of the *Mind*; but is distinctly understood in a retired Frame. *Jesus* loved and chose out *Solitudes*; often going to *Mountains*, to *Gardens* and *Sea-sides* to avoid *Crowds* and *Hurries*, to shew his *Disciples* it was good to be *Solitary*, and sit loose to the *World*. Two *Enemies* lie near your *States*, *Imagination* and *Liberty*, but the plain, practical, Living, Holy *Truth*, that has convinced you will preserve you, if you mind it in your selves, and bring all *Thoughts*, *Imaginations* and *Affections* to the Test of it, to see if they are wrought in God, or of the *Enemy*, or your own selves: So will a true *Tast*, *Discerning* and *Judgment* be

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be preserved to you, of what you should do and leave undone: And in your diligence and Faithfulness in this way you will come to inherit Substance; and Christ, the Eternal Wisdom, will fill your *Treasury*. And when you are Converted, as well as Convinced, then confirm your *Brethren*, and be ready to every good *Word* and *Work*, that the Lord shall call you to; that you may be to his Praise, who has chosen you to be partakers with the *Saints* in *Light* of a Kingdom that cannot be shaken, an Inheritance incorruptible, in *Eternal Habitations*.

And now, as for you that are the Children of God's People, a Great Concern is upon my Spirit for your good; and often are my Knees Bowed to the God of your *Fathers* for you, that you may come to be partakers of the same *Divine Life* and *Power*, that has been the *Glory* of this Day; that a Generation you may be to God, an *Holy Nation* and a *Peculiar People*, *Zealous of Good Works*, when all our *Heads* are laid in the *Dust*. Oh you *Young Men* and *Women*, let it not suffice you, that you are the Children of the People of the Lord! you must also be born again, if you will inherit the Kingdom of God. Your Fathers are but such after the *Flesh*, and could but beget you into the likeness of the first *Adam*; but you must be begotten into the likeness of the second *Adam* by a *Spiritual Generation*. And therefore look carefully about you, Oh ye Children of the Children of God, Consider your *Standing*, and see what you are in Relation to this *Divine Kindred, Family* and *Birth*! Have you obeyed the *Light*, and received and walked in the Spirit, that is the *incorruptible Seed* of the *Word* and *Kingdom* of God, of which you must be born again: God is no respecter of Persons. The Father cannot save or answer for the *Child*, the *Child* for the Father, *but in the Sin thou sinnest, thou shalt die; and in the Righteousness thou doest, through Christ Jesus, thou shalt live*; for it is the *Willing* and *Obedient* that shall eat the *Good* of the *Land*. Be not deceived, God is not mocked, such as all *Nations* and *People* Sow, such they shall reap at the hand of the just God. And then your many and great Privileges, above the Children of other People, will add weight in the scale against you, if you choose not the way of the Lord. For you have had Line upon Line, and Precept upon Precept, and not only *good Doctrine*, but *good Example*; and which is more, you have been turned to and acquainted with a Principle in your selves, which others have been ignorant of; and you know, you may be as Good as you please, without the Fear of Frowns and Blows, or being turned out of doors and forsaken of *Father* and *Mother* for God's Sake, and his Holy Religion, as has been the Case of some of your *Fathers* in the day they first entred into this *Holy Path*: And if you, after hearing and seeing the Wonders that God has wrought in the deliverance and preservation of them, through a *Sea of Troubles*, and the manifold Temporal, as well as spiritual Blessings, that he has filled them with in the
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fight of their Enemies, you should neglect and turn your backs upon so great and so near a *Salvation*, you would not only be most ungrateful *Children* to God and them, but must expect that God will call the Children of those that knew him not, to take the *Crown* out of your Hands, and that your lot will be a dreadful Judgment at the hand of the Lord. But Oh that it may never be so with any of you! The Lord forbid, faith my *Soul*.

Wherefore, Oh ye *Young Men* and *Women*, look to the Rock of your *Fathers*! chuse the God of your *Fathers*: There is no other God but him; no other *Light* but his; no other *Grace* but his, nor *Spirit*, but his to Convince you, Quicken and Comfort you; to Lead, Guide and Preserve you to God's *Everlasting Kingdom*: So will you be Possessors, as well as Professors of the *Truth*; embracing it not only by *Education* but *Judgment* and *Conviction*, from a Sense begotten in your *Souls*, through the operation of the *Eternal Spirit* and *Power* of God in your hearts, by which you may come to be the Seed of *Abraham* through Faith, and the circumcision not made with Hands, and so heirs of the promise made to the *Fathers* of an Incorruptible *Crown*: That (as I said before) a *Generation* you may be to God, holding up the Profession of the blessed *Truth* in the *Life* and *Power* of it. For *Formality* in *Religion* is Nauseous to God and good Men; and the more so, where any Form or Appearance has been new and peculiar, and begun and practised upon a Principle, with an Uncommon *Zeal* and *Strictness*. Therefore I say, for you to fall flat and formal, and continue the profession without that *Salt* and *Savour*, by which it is come to obtain a good Report among Men, is not to answer God's Love, nor your Parents Care, nor the mind of *Truth* in your selves, nor in those that are without; who tho' they will not obey the *Truth*, have *Sight* and *Sense* enough to see if they do that make a Profession of it. For where the *Divine Virtue* of it is not felt in the *Soul*, and waited for, and lived in, imperfections will quickly break out, and shew themselves, and detect the Unfaithfulness of such Persons, and that their insides are not seasoned with the Nature of that holy *Principle* which they profess.

Wherefore, Dear *Children*, let me intreat you to shut your Eyes at the *Temptations* and *Allurements* of this low and perishing World, and not suffer your affections to be captivated by those *Lusts* and *Vanities* that your *Fathers*, for Truths Sake, long since turned their Backs upon: But as you believe it to be the *Truth*, receive it into your Hearts, that you may become the *Children of God*: So that it may never be said of you, as the *Evangelist* Writes of the *Jews* of his time, That Christ, the true *Light*, came to his own, but his own received him not; but to as many as received him, to them he gave *Power* to become the *Children of God*; which were born, not of Blood, nor of the
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Will of the Flesh, nor of the Will of Man, but of God. A most close and comprehensive Passage to this occasion: You exactly and peculiarly answer to those professing *Jews*, in that you bear the Name of God's People, by being the Children and wearing of the Form of God's People: So that he by his *Light* in you, may be said to come to his own, and if you obey it not, but turn your Back upon it, and walk after the *Vanities* of your *Minds*, you will be of those that receive him not, which, I pray God, may never be your *Case* and *Judgment*; but that you may be thoroughly sensible of the many and great Obligations you lie under to the Lord for his *Love*, and your Parents for their *Care*: And with all your *Heart* and all your *Soul*, and all your *Strength* turn to the Lord, to his *Gift* and *Spirit* in you, and hear his *Voice* and obey it, that you may Seal to the *Testimony* of your *Fathers*, by the *Truth* and *Evidence* of your own *Experience*; that your *Childrens Children* may bless you, and the Lord for you, as those that delivered a faithful *Example*, as well as *Record* of the *Truth* of God unto them. So will the *Gray Hairs* of your Dear Parents yet alive, go down to the *Grave* with *Joy*, to see you the posterity of *Truth*, as well as theirs, and that not only their Natures but Spirit shall live in you when they are gone.

I shall conclude this *Preface* with a few Words to those that are not of our *Communion*, into whose hands this may come, especially those of our own *Nation*.

Friends, As you are the *Sons* and *Daughters* of *Adam*, and my Brethren after the *Flesh*, often and earnest have been my *Desires* and *Prayers* to God on your behalf, that you may come to know him that has Made you to be your *Redeemer* and *Restorer* to the *Image* that, through Sin, you have lost, by the power and *Spirit* of his Son *Jesus Christ*, whom he hath given for the *Light* and *Life* of the *World*. And Oh that you, who are called *Christians*, would receive him into your Heart! for there it is you want him, and at that *Door* he stands knocking, that you should let him in, but you do not open to him; You are full of other *Guests*, so that a *Manger* is his Lot among you Now, as well as of Old: Yet you are full of Profession, as were the *Jews* when he came among them, who knew him not, but rejected and evilly intreated him. So that if you come not to the Possession and Experience of what you profess, all your *Formality* in *Religion* will stand you in no stead in the Day of God's Judgment.

I beseech you ponder with your selves your *Eternal Condition*, and see what *Title*, what *Ground* and *Foundation* you have for your *Christianity*: If more than a *Profession*, and an Historical Belief of the *Gospel*. Have you known the *Baptism* of *Fire*, and the *Holy Ghost*, and the *Fan* of Christ that winnows away the Chaff; The *Carnal Lusts* and *Affections*? That Divine *Leaven* of the Kingdom, that being received, *Levens* the whole Lump of
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Man, sanctifying him throughout in *Body, Soul and Spirit*? If this be not the *Ground* of your Confidence, you are in a Miserable Estate.

You will say perhaps, that though you are *Sinners*, and live in the daily Commission of *Sin*, and are not Sanctified, as I have been Speaking, yet you have Faith in *Christ*, who has borne the Curse for you, and in him you are Compleat by Faith; his *Righteousness* being imputed to you.

But my *Friends*, let me intreat you not to deceive your selves, in so Important a Point, as is that of your *Immortal Souls*. If you have true Faith in Christ, your Faith will make you Clean, it will Sanctifie you; for the *Saints* Faith was their *Victory*: By this they overcame *Sin within*, and *Sinful Men without*. And if thou art in Christ thou walkest not after the *Flesh*, but after the *Spirit*, whose Fruits are Manifest. Yea, thou art a *New Creature, New Made, New Fashioned* after God's *Will and Mold*: Old things are done away, and behold, all things are become *New*: *New Love, Desires, Will, Affections and Practices*. It is not any longer *Thou* that livest, *Thou Disobedient, Carnal, Worldly One*; but it is *Christ* that liveth in thee, and to live is *Christ* and to die is thy *Eternal Gain*; because thou art assured, *That thy Corruptible shall put on Incorruption, and thy Mortal, Immortality*; and that thou hast a Glorious House Eternal in the Heavens that will never wax Old or pass away. All this follows being in Christ, as Heat follows Fire and Light the Sun.

Therefore have a Care how you presume to *Rely* upon such a *Notion*, as that you are in *Christ*, whilst in your old fallen *Nature*. For what *Communion* hath *Light* with *Darkness*, or Christ with *Belial*? Hear what the beloved Disciple tells you: *If we say we have fellowship with God, and walk in Darkness, we lie, and do not the Truth*. That is, if we go on in a sinful way, are Captivated by our *Carnal Affections*, and are not Converted to God, we walk in *Darkness*, and cannot possibly have any fellowship with God. Christ *Clothes* them with his *Righteousness* that receive his Grace in their Hearts, and deny themselves, and take up his *Cross* daily, and follow him. Christ's *Righteousness* makes Men inwardly *Holy*, of Holy Minds, Wills and Practices. It is nevertheless Christ's, because we have it; for it is ours, not by *Nature*, but by *Faith and Adoption*: It is the Gift of God: But still tho' not ours, as of or from our selves, for in that Sense it is Christ's, for it is of and from him, yet it is ours; and must be ours in *Possession, Efficacy and Enjoyment* to do us any Good, or Christ's *Righteousness* will profit us nothing. It was after this manner, That he was made to the primitive Christians, *Righteousness, Sanctification, Justification and Redemption*; and if ever you will have the *Comfort, Kernel and Marrow* of the *Christian Religion*, thus you must come to learn and obtain it.

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Now, my *Friends*, by what you have Read, and will Read in what Follows, you may perceive, that God has visited a *Poor People* among you with this saving *Knowledge* and *Testimony*; whom he has upheld and encreased to this Day, notwithstanding the fierce opposition they have met withal. Despise not the meanness of this *Appearance*: It was, and yet is (we know) a day of small things, and of small Account with too many; and many hard and ill Names are given to it; but it is of God, it came from him because it leads to him. This we know, but we cannot make another know it, as we know it, unless he will take the same way to know it, that we took. The World talks of God; but what do they do? They pray for *Power*, but reject the Principle in which it is. If you would know God and Worship and serve God, as you should do, you must come to the means he has ordained and given for that purpose. Some seek it in *Books*, some in *Learned Men*, but what they look for, is in themselves, but they overlook it. The *Voice* is too still, the *Seed* too small, and the *Light* shineth in *Darkness*. They are abroad, and so cannot divide the *Spoil*; but the *Woman*, that lost her *Silver* found it at *Home*, after she had light her Candle and swept her House. Do you so too, and you shall find what *Pilate* wanted to know, viz. *Truth*.

The light of Christ within, who is the Light of the World, (and so a Light to you, that tells you the Truth of your Condition) leads all, that take heed unto it, out of *Darkness* into God's marvellous *Light*; for *Light* grows upon the *Obedient*. It is sown for the *Righteous*, and their way is a shining *Light*, that shines forth more and more to the perfect day.

Wherefore, O *Friends*, Turn in, Turn in, I beseech you! Where is the *Poison*, there is the *Antidote*: There you want Christ, and there you must find him; and blessed be God, there you may find him. Seek and you shall find, I testify for God: But then you must seek aright, with your whole *Heart*, as Men that seek for their *Lives*, yea, for their *Eternal Lives*: Diligently, Humbly, Patiently, as those that can taste no Pleasure, Comfort or Satisfaction in any thing else, unless you find him whom your *Souls* want, and desire to know and love above all. O it is a *Travail*, a *Spiritual Travail*! Let the Carnal, Profane World think and say as it will. And through this Path you must walk to the City of God; that has *Eternal Foundations*, if ever you will come there.

Well! And what does this blessed *Light* do for you? Why, 1. it sets all your sins in order before you: It detects the Spirit of this World in all its *Bates* and *Allurements*, and shews how Man came to fall from God, and the fallen Estate he is in. 2. It begets a Sense and Sorrow, in such as believe in it, for this fearful Laps. You will then see him Distinctly, whom you have Pierced him, and all the *Blows* and *Wounds* you have given him by your *Disobedience*;

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ence; and how you have made him to serve with your Sins, and you will *Weep* and *Mourn* for it, and your *Sorrow* will be a *Godly Sorrow*. 3. After this it will bring you to the *Holy Watch*, to take *Care* that you do so no more, that the *Enemy* surprize you not again: Then *Thoughts*, as well as *Words* and *Works*, will come to *Judgment*, which is the way of *Holiness*, in which the *Redeemed* of the Lord do Walk. Here you will come to love God above all, and your Neighbours as your selves. Nothing *Hurts*, Nothing *Harms*, Nothing makes *Afraid* on this *Holy Mountain*: Now you come to be *Christ's* indeed, for you are his in *Nature* and *Spirit*, and not your own. And when you are thus *Christ's*, then *Christ* is yours, and not before: And here *Communion* with the *Father* and with the *Son* you will know, and the *Efficacy* of the *Blood* of *Cleansing*, even the *Blood* of *Jesus Christ*, that *Immaculate Lamb*, which speaketh better things than the *Blood* of *Abel*, and which cleanseth from all Sin the *Consciences* of those that, through the living Faith, come to be sprinkled with it from dead *Works* to serve the living God.

To Conclude, Behold the *Testimony* and *Doctrine* of the People called *Quakers*! Behold their *Practice* and *Discipline*! And behold the blessed *Man* and *Men* that were sent of God in this Excellent *Work* and *Service*! All which will be more particularly expressed in the Ensuing *Annals* of the *Man of God*; which I do heartily recommend to my *Readers* most serious Perusal, and beseech Almighty God, that his *Blessing* may go along with it, to the *Convincing* of many, as yet *Strangers* to this *Holy Dispensation*, and also to the *Edification* of the *Church of God* in *General*: Who, for his manifold and repeated *Mercies* and *Blessings* to his *People* in this day of his great Love, is worthy ever to have the *Glory*, *Honour*, *Thanksgiving* and *Renown*; and be it rendred and ascribed, with *Fear* and *Reverence*, through him in whom he is well pleased, his beloved *Son* and *Lamb*, our *Light* and *Life*, that sits with him upon the *Throne*, *World* without End. *Amen*,

Says One that God has long since Mercifully favoured with his Fatherly Visitation, and who was not Disobedient to the Heavenly Vision and Call, to whom the Way of Truth is more Lovely and Precious than ever, and that knowing the Beauty and Benefit of it above all Worldly Treasure, has chosen it for his Chiefest Joy, and therefore recommends it to thy Love and Choice, because he is with great Sincerity and Affection thy Souls Friend.

William Penn.

